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MODERN MANNERS

AND

SOCIAL FORMS.

A Manual of the Manners and Customs of the Best Modern Society, Compiled from the Latest Authorities; and also Including the Forms for Invitations, and Social and Business Letters and Notes of Various Kinds.

By Mrs. JULIA M. BRADLEY.

To which has been added a Treatise, containing

SUGGESTIONS ABOUT THE TOILET, BEAUTY AND HEALTH.

"What a rare gift is that of manners! Better for one to possess them than wealth, beauty or talent; they will more than supply all."

—Bulwer-Lytton.

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TO

ALL THOSE

WHO WISH TO OBSERVE

THE BEST SOCIAL FORMS,

THIS WORK

IS

RESPECTFULLY DEDICATED

PREFACE.

A KNOWLEDGE of etiquette has been well defined as a knowledge of the rules of society *at its best*; and obedience to these rules is as important in the social world as obedience to law is in political and business affairs. So essential are these observances that Mrs. H. O. Ward truthfully says, that if any thoughful person of refined nature was asked, "Which individual do you find most essential to your enjoyment of society —the wit, the man of genius or talent, whose manners are bad, or the man wanting in wit, wanting in talent even, whose manners are faultless? but would answer, 'If I cannot have a society where both wit and good manners are found, I will dispense with the wit, for good manners I must have.'" Another writer says: "Those who defy the rules of the best society, and claim to be superior to them, are always coarse in their moral fibre, however strong they may be intellectually,"—a sentiment we most heartily endorse.

In no other country, probably, are so many people anxiously inquiring, "What *are* the requirements of good society?" and when once the correct form is known there is a genuine desire to conform to it. It was in the hope of helping these earnest inquirers that this work was undertaken. In the constant daily intercourse of people, in city and country, it is very important that they should understand those customs and observances which will enable the different social units to mingle together pleasantly and without needless friction. The foundation and support of all our social laws is that they tend to add materially to the happiness and comfort of those who associate together. Acts of attention and kindness to others not only increase their happiness, but they also ennoble the doer.

In preparing this work we have consulted only the best authorities, and it has been our constant endeavor to give the well-established rules of society at its best.

A work on etiquette is used very largely as a book of reference to settle uncertain points as they arise, and for this reason the endeavor has been made to so classify and sub-divide the subjects that anyone can readily find what is wanted without needless delay. We hope this feature will add to its popularity and usefulness.

The writing of letters and notes of various kinds has come to be an important feature of social life, and it is very necessary for those who associate much with others to understand the correct and most graceful forms, and for this reason we have made that section of our work quite lengthy and complete.

The chapters on the toilet and kindred topics offer hints on subjects which many people are anxious to learn about, and we feel confident that the suggestions there given can be safely relied on.

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INTRODUCTORY REMARKS.

THE word Etiquette is of Anglo-Norman origin and originally denoted the ticket tied to bags and bundles to indicate their contents. Generations ago our ancestors wrote or printed their chief rules of behavior on cards or tickets, and thus the word came gradually to have the meaning we ascribe to it. Some code of manners has existed from very early times, and in the "ancient bokes" of the Anglo-Saxons we find directions given our ancestors what to do and what not to do. Every generation since has had its code of manners, but we find our ideals constantly changing. Could one of those old mediæval Knights be introduced into a modern ball room, or a fashionable dinner party, he would, we fear, cut a sorry figure. Many of the rules laid down in the old books read curiously in the light of our modern ideas. In one of these works our fore-fathers were told they might wipe their mouths on the table-cloth, but not their noses or eyes! They are also cautioned not to clean their teeth on the table-cloth! High born ladies swore profusely, and indulged in many practices which would hardly be tolerated now among the lowest orders of society. In view of the recent escapades of the Duke

of Marlborough, the story may be told of a certain Duchess of Marlborough, a few generations back, who called on Lord Mansfield on business, and, not finding him in, declined to give her name. In describing her visit his lordship's secretary said, "I could not make out, sir, who she was; but she swore so dreadfully that she must be a lady of quality!" From that time to the present there has been a steady improvement in the manners of the people.

If, now, we turn to the continent we find the same refinement of manners taking place which has marked the progress of the English speaking people. In Russia Queen Catherine found it necessary to forbid the gentlemen to strike their wives in public! And, again, the ladies are forbidden to wash out their mouths in the drinking glasses! The French have always ranked as the politest people, and yet we find an old English traveler relating that he dined "at Madame Du Bocage's, a lady of high rank. The footman took the sugar in his fingers and threw it into my coffee. I was going to put it aside, but hearing it was made on purpose for me, I e'en tasted Thomas' fingers. The same lady would needs make tea *à l' anglaise.* The spout of the teapot did not flow freely, so she bade the footman to blow into it!" Various affectations have also had their seasons of fashion and we find one writer in the seventeenth century relating that "at one time it was fashionable to be short-sighted; a man would not own an acquaintance until he had first examined him through a glass. The age no sooner recovered its sight than the blind were succeeded by the lame." This affectation of looking at an acquaintance through a glass reminds one of a somewhat similar modern fashion.

We might continue quotations of this kind indefinitely, but perhaps we have given enough to convey to our

readers an idea of the changes which have taken place —and these changes are constantly going on. Many of the rules of etiquette which prevailed ten or twenty years ago are out of date to-day; and then, too, as our nation develops and the prairies are converted into farms, and towns and villages spring up which grow into cities, society becomes more complicated and the need is felt of those social laws which have been developed and adopted in the older communities. In a country like America where there are no castes, and where such rapid changes in the social standing of people take place—the farmer's boy of to-day becoming the prominent and wealthy merchant or banker, the governor or president of to-morrow, and where the intermingling of the different classes is so general—there is a constant and almost universal desire to know what the social laws or rules of etiquette of the best society really are. Of course, to a certain extent, etiquette is a matter of locality, so that many of the little points required in the higher circles in New York would not be needed in a thinly settled farming community in Nebraska, and yet there is a constant tendency towards the adoption by all classes of society of the etiquette evolved and adopted by the best social circles, and the very general desire to know what those customs are is a most encouraging sign of the times. One of the first requisites of good manners is the perfect ease and self-possession, the absence of all fussiveness, which comes from a knowledge of the rules of etiquette; from knowing what to do and when to do it. What is more pitiful than to see the awkwardness and embarrassment of a young man who does not know what to do with his hat or his hands, whose eyes wander anxiously, and who is in mortal terror lest he should do something to betray his awkwardness? What, unless it is a young lady in the same predica-

ment! And yet this same awkward fellow may soon learn the social laws and become easy and self-possessed.

In this work no special claim of originality is made; in fact too much originality would render the work valueless, for what people want to know is not what are the theories or hobbies of the writer, but what are those well established and generally accepted laws of etiquette which they are expected to know, and the ignorance of which will make them appear awkward and boorish in the sight of others. These rules we have endeavored to give, and we have also tried to make the work as complete as possible and to give the latest attainable information on the subject. It should be constantly borne in mind, that even those which appear to be *trivial* rules of etiquette have usually some basis in common sense, and it is very evident that the great body of these laws are calculated to enable the wheels of the great social machine to run smoothly and without jarring.

A clearer understanding of social customs may often be derived from a knowledge of their origin, and for this reason we have frequently explained the causes or conditions which gave them birth. For example, in the old days of chivalry, when the Knights wore coats of mail and their hands were cased in hard gloves, it would often cause a lady great pain to have her soft hand grasped with such an "iron grip." Custom, therefore, very sensibly, required the Knight to remove his glove before venturing to shake a lady's hand; and so, also, arose the custom of saying, "Excuse my glove," when it could not conveniently be taken off. The same reason does not exist for removing the soft glove worn at the present day, and so it is no longer the rule to either remove the glove or say, "Excuse my glove." That custom has become obsolete. Again, before the days of sidewalks, and in the narrow streets which were the

rule in many of the older cities, it was necessary for a gentleman when escorting a lady to "give her the wall" as we say. By taking the outside he could shield her from passing animals or vehicles, or defend her if need be, and so it became the rule to give the lady the "inside" of the walk. Now, however, times have changed, sidewalks are universal, and the gentleman is not called on to protect the lady as formerly, and so the custom of giving the lady the inside is becoming obsolete—passing away with the cause that gave it birth. We give these merely as examples to illustrate our meaning. One who understands the origin of a custom will readily see the propriety of discarding it when it is no longer needed.

But although we have tried to make the work complete, it is utterly impossible for any book to touch on *all* the thousand and one little points that may from time to time arise, for, after all, something—much in fact—must be left to the tact and common sense of the individual. We cannot make automata of our readers and wind them up so that they will go right under all circumstances without the use of their own judgments. The thoughtless and forgetful people who are continually making blunders—talking of the dead to their friends as though they were living, introducing delicate and unfortunate topics of conversation, forgetting names and faces and, in general, blundering around and hitting people's delicate spots—can never succeed in society.

If this work shall help any of its readers to avoid those social mistakes which are so mortifying to proud and sensitive natures, and to attain that politeness of manner which will contribute so much to their own happiness and that of others, the author will feel amply repaid for the labor involved in its compilation.

REGARD FOR OTHERS.

WHILE, as we have said before, the laws of etiquette are constantly changing and the manners of each succeeding generation become more refined, the principles which underlie all these social laws do not change. The basis of all good manners lies in a regard for the feelings of others. Indeed, probably no better summing up of the rules of etiquette could be found, than that contained in the golden rule, "Do unto others as you would that they should do to you." St. Paul's idea of becoming "all things to all men" was essentially that of the modern gentleman.

True politeness may at times even require one to violate the strict laws of etiquette. Thus it is related of Queen Victoria that she was at one time entertaining at dinner an old soldier whose bravery in the Crimean war had endeared him to all loyal English hearts. Lacking the polish of refined society, he ate with his knife. Noticing a smile on the face of one of the party, Queen Victoria deliberately ate with her knife also, thus effectually rebuking the ill-bred smile and saving the feelings of her soldier guest.

That kind of intuitive faculty which some men, but more women, possess of avoiding the unpleasant and drawing out the pleasant traits of character, that knack for making every one feel at home in their presence, is

a striking characteristic of true politeness. Ruskin says, "A gentleman's first characteristic is that fineness of structure in the body which renders it capable of the most delicate sensation, and of that structure of the mind which renders it capable of the most delicate sympathies, or, as one may simply say, fineness of nature." And again he says, "One of the probable signs of high breeding in men generally will be their kindness and mercifulness—these always indicate more or less firmness of make in the mind."

Indifference to the feelings and pleasures of others always indicates a coarse and brutal nature—a survival, doubtless, of that callousness of nerve which enabled our savage ancestors to take delight in seeing a fellow-being suffer. The change in nervous sensibility is very apparent from the time when whole communities delighted in gladiatorial contests where men were "butchered to make a Roman holiday," and our modern horror of giving pain to even the dumb animals so that societies are organized for the suppression of cruelty to them. Now these sympathetic feelings find expression in various ways that come under the head of etiquette. There is a large class of what have been happily termed "optional civilities." Such little attentions as lifting the hat by the gentlemen in an elevator when a lady enters it, or for a cultivated and popular lady to turn aside in society to notice an awkward and embarassed young man, and say a few pleasant words that he may long remember, or to send a basket of flowers to a friend on her birthday, or after a wedding, or on opening a new residence,—all such little things add wonderfully to the pleasures of life and relieve its monotony. They certainly exert an elevating and refining influence on character. They impress people like the perfume of flowers, or sweet strains of music Nor are these

things without their pecuniary importance, for Emerson very truthfully says: "Give a boy address and accomplishments and you give him the mastery of palaces and fortunes wherever he goes," and many of our leading business men owe no small portion of their success to their politeness and address.

INTRODUCTIONS.

S an introduction is a social indorsement, discrimination should be used in introducing people, especially those of whose character one is ignorant. It is perfectly proper to say to a young gentleman soliciting an introduction to a young lady, "I fear I hardly know you well enough to introduce you. I beg you to wait until her parents can present you." On the other hand too much formality is not desirable. Strict etiquette is opposed to indiscriminate introductions, and most society people are very careful to ascertain whether an introduction is mutually desired before venturing to hazard the ceremony.

INTRODUCTIONS SHOULD BE DESIRED BEFORE GIVEN.

It may be set down as an established rule that no gentleman should be presented to a lady until she has been consulted and given an opportunity to refuse, and two ladies are not introduced until the wishes of both are ascertained, and it is mutually desired.

In smaller towns, and among people of the same "set," many hold that an introduction hurts no one, and as it is easy to repel an undesirable acquaintance, even after an introduction, the rigid rules of etiquette are ignored.

GREETING ON BEING INTRODUCED.

The latest fashion considers it more elegant for a lady, especially a young lady, to bow merely on a first introduction, but where she wishes to show cordiality it is proper to extend the hand.

Gentlemen usually shake hands on being introduced, but the older gentleman makes the first advance.

A gentleman waits until a lady offers her hand before extending his. However, when the hand is offered by either party it should be cordially taken. Always respond to a greeting in the same spirit in which it is tendered.

In her own house a lady cordially greets any one brought to her by a mutual friend, usually extending her hand.

BOWING AFTER AN INTRODUCTION.

After being introduced to a lady, a gentleman must always wait for her to bow first. This is the American rule, and the one generally recognized.

INTRODUCTIONS WHEN CALLING.

In fashionable society the rule is established that, in her own house, a lady cannot introduce two ladies residing in the same town. No doubt the reason for this is that the hostess must not hazard the offense of introducing one whose acquaintance is not desired. The sensible English rule, however, that "the roof is an introduction" is gaining ground. Certainly nothing is more stupid than for two people to eye each other without speaking, like two awkward children, while at the house of a mutual acquaintance. It is better to drop the formality and chat pleasantly for the time being, and then let the acquaintance end with the occasion.

FORM OF AN INTRODUCTION.

In introductions the simplest form is the best. "Miss Bright allow me to present Mr. Sharp; Mr. Sharp Miss Bright," is a proper form. In introducing gentlemen the names alone are often used, as, "Mr. Black, Mr. Brown; Mr. Brown, Mr. Black." When several persons are presented to an individual at one time, it is usual to mention the name but once, thus: "Mr. Bright allow me to present Mr. White, Mr. Brown, Mrs. Black, Miss Snow," and so on, bowing to each one as the name is pronounced. The greeting should be "I am happy to meet you, Mr. Bright," or "I am pleased to make your acquaintance" or any similar remark.

The words "allow me to present" are preferred by many, but "allow me to introduce" or "allow me to make you acquainted with" are in common use. The exact words are not important. After an introduction the party introduced should open the conversation with any light remark, showing a disposition to be agreeable.

THE NAME IMPORTANT.

In introducing people the names should be spoken very distinctly, and if either party does not catch the other's name, it is best to say so at once, as, "I beg pardon, but I did not understand the name." It is much better to do this, than to blunder around without knowing the names of those to whom you are talking.

WHOM TO PRESENT.

Gentlemen are presented to ladies, the younger individual to the older, and the inferior to the superior. American ideas of equality, however, often make the latter distinction anything but clear.

INTRODUCING RELATIVES.

A lady in introducing her husband, should always give his name, as, "This is my husband Mr. Bright," and not simply "This is my husband." If he has a title she should give that, as, "This is my husband Judge Brown," or "Governor Brown," or whatever the title may be. A lady may always introduce her husband, son or daughter, without previously asking permission to do so. In introducing any relative, the full name should be given, as "This is my cousin Miss Carrie Smith," and never merely "This is my cousin Carrie."

EXPLANATORY REMARKS.

In introducing strangers some explanatory remarks may be made, such as, "This is Judge Brown of the Superior Court," or "Miss Williams, this is Mr. Sharp, author of the 'Jingo Papers' which amused you so much," or "This is Mr. Black, who lives in New York." It is a great help over the awkwardness of starting a conversation with a stranger to have some such clew to his standing.

INTRODUCING A GUEST.

A guest must always be introduced to visitors who call; but two visitors calling at the same time are not introduced. The reason is that the lady does not know whether the acquaintance is mutually desired or not. Two callers thus meeting in a friend's parlor may chat as freely as though they had been introduced, but the acquaintance ends when they leave the house, unless its continuance is desired by both parties.

INTRODUCING ENEMIES.

Two bitter enemies who chance to be introduced, must treat each other pleasantly while in the presence, or at the house, of a mutual friend. It is an insult, however, to knowingly introduce people who are objectionable to each other.

INTRODUCING YOURSELF.

If you enter a drawing room and are not recognized, give your name at once in a quiet, easy manner, and inquire for the one whom you wish to see, or with whom you are acquainted, if she is absent from the room. Never, however, hand your own card to the hostess. It should be sent in by the servant if presented to her at all.

INTRODUCTIONS AT DINNER PARTIES.

At dinner parties gentlemen should be introduced on their arrival to the ladies they are to escort to the dinner table, if not already acquainted with them, but introductions never take place at the table. Guests chat freely without it.

INTRODUCTION FOR SOLICITING FAVORS.

If you seek an introduction for the purpose of asking a favor it does not entitle you to further recognition.

REPELLING THOSE LOWER IN THE SOCIAL SCALE.

It is the snobbish person, who feels uncertain of her position, who fears to make the acquaintance of those she considers below her in the social scale. Those with an assured position know that a mere bowing acquaintance can do them no harm.

ATTITUDE TOWARDS OTHER GUESTS AT AN ACQUAINTANCE'S HOUSE.

When at the house of a friend, a lady should not repulse another lady who speaks to her, even though they have never been introduced. Her presence at that house is sufficient guarantee of her respectability, and her advances should be met pleasantly.

INTRODUCTIONS UNNECESSARY WHEN TRAVELING.

A gentleman when traveling may render any assistance in his power to a lady without waiting for the formality of an introduction. The lady should thank him politely if she declines his assistance, as a simple act of kindness demands such a recognition; but any attempt at undue familiarity may be promptly repulsed. A casual conversation between travelers gives neither party any claim to further acquaintance.

SPECIAL INTRODUCTIONS FOR CONVENIENCE.

Such introductions as those at a croquet or lawn-tennis party, or during a drive or walk at a watering-place, do not involve further or after recognition necessarily, but to bow on meeting again is more polite.

A HOSTESS' INTEREST IN GUESTS.

A hostess is in a measure responsible for the pleasure of her guests and she should take pains to introduce shy and diffident people, especially those who are young. Their pleasure may depend on such attention.

INTRODUCTION OF GUESTS.

At a dinner party in a city, a distinguished stranger is introduced to all those present, but otherwise the hostess makes no introductions before dinner except to

introduce the gentleman to the lady he is expected to escort to the table. As we have elsewhere stated the rule that "the roof is an introduction" which is gaining ground, enables the guests to chat pleasantly together. In the country, however, a general introduction of all the guests frequently takes place.

REQUIREMENTS OF A BALL ROOM INTRODUCTION.

When a gentleman is introduced to a lady at a ball, it is presumed he will show her some attention, and either dance or promenade with her, or, if they do not take the floor, talk to her through one dance. Such introductions, however, necessitate no further acquaintance unless mutually desired.

STREET INTRODUCTIONS.

It is not necessary to introduce a friend who may be accompanying you to the acquaintances you may chance to meet on the street, in the cars, etc. Such indiscriminate introductions serve no good purpose and are uncalled for. When given they involve no further recognition. A gentleman lifts his hat and bows when introduced to a lady on the street. When accompanying a friend who enters into conversation with some acquaintance casually met, you should give a parting salutation on separating, the same as your friend. This is the rule even if you were not introduced.

PRESENTING LETTERS OF INTRODUCTION.

The one bearing a letter of introduction never delivers it in person in England, but sends it with his card. The reverse is the rule on the continent. In America we incline to the English rule and a letter of introduction may be sent by mail accompanied by a

visiting card giving the bearer's address. If carried in person, it should be sent in with a card by the servant and the bearer leaves to await a response. It would be considered indelicate for the bearer of a letter of introduction to enter and be present when the letter is read. A young man, however, bearing a letter of introduction to one many years his senior, or who is to aid him in some enterprise, takes it himself promptly.

ON RECEIVING A LETTER OF INTRODUCTION.

The party receiving a letter of introduction should call at once on the one introduced; but if it is inconvenient to do so a card should be sent, and the bearer of the letter is then at liberty to call. It is a compliment to the sender of the letter to show such attention as may be in your power to the one introduced, but to ignore a letter of introduction is a gross insult.

A BUSINESS LETTER OF INTRODUCTION.

Letters of introduction to and from business men may be delivered by the bearers in person, and etiquette does not require the receiver to bestow any attention socially upon the person introduced, but such attention would be a compliment to the friend who sent the letter.

GIVING LETTERS OF INTRODUCTION.

Letters of introduction should be given with caution. Before giving one it would be well to pause and ask yourself two questions : First, have you a right to thus presume on the friendship of the party addressed, and, second, will the introduction be mutually pleasant. Any one with whom the writer is but slightly acquainted should never be thus endorsed. No one should ask a friend or acquaintance for a letter of introduction if

there is any fear of thereby causing any embarassment. It is better to politely decline to give a letter of introduction by saying, "I really am not well enough acquainted with Mr. Jones to give you a letter of introduction to him," or some similar remark, than to hazard an imposition on a too slight acquaintance. Certainly if you suspect the character of the one soliciting the letter, you should decline to give it.

A letter of introduction given for the purpose of enabling any one to ask a favor, should rarely be given—and never, unless the party to whom it is addressed is under obligation to you.

A letter of introduction should be left unsealed, and as the bearer is at liberty to read it, complimentary phrases should be used sparingly. The form for such a letter will be found in the forms for letters given later on in this work.

CLAIMS OF THOSE INTRODUCED.

When a formal introduction has taken place the parties have a certain claim on each other as acquaintances. The bow of recognition should be exchanged on meeting, but the hand shaking is optional. If it is desired to ripen the acquaintance into friendship a certain amount of cordiality should be shown, but even if one of the parties wishes to prevent the acquaintance from going further, a bow should not be refused. A direct cut is rarely advisable unless there is some strong reason for it. There are other ways of checking an undesirable acquaintance, less rude and quite as effective.

SALUTATIONS.

IT would be an interesting study to trace the origin and development of our various forms of salutation, and also those which are observed by the other nations of the earth. Many of the forms of salutation seem to have had their origin in acts of worship, and each nation has its own peculiar forms, some of which are quite curious. Among the Laplanders, friends salute by rubbing their noses together, and the same custom prevails in some of the South Sea Islands. In some African tribes friends greet each other by rubbing their toes together, and in some other tribes they scratch each other's heads. The Chinese bow low and hospitably ask "Have you eaten your rice?" The Turk, with folded arms, bends very low, and the Hindoos nearly touch the ground with their faces. The Bedouin bestows his benediction with "God grant you a happy morning," and the Spaniard says "God be with you, sir." The Neapolitan piously says "Grow in holiness," and the Hungarian "God keep you well," while the Egyptians, says Heroditus in his day, would drop their hands on their knees and ask "Do you sweat copiously?" The German greets you with a "How do you find yourself?" and the Frenchman asks "How do you carry yourself?"

In England and America the usual forms of salutation are the bow, shaking the hand, the kiss and the verbal salutation.

THE BOW.

This is the most common salutation between acquaintances, and the recognition should be prompt the instant the eyes meet, and even those whom you do not like should be recognized, as a direct "cut" is rarely advisable. Those but slightly acquainted bow formally, but friends accompany the bow with a smile of recognition.

An American gentleman bows to a lady and lifts his hat from his head, but a foreigner bows respectfully and raises the hat slightly.

A gentleman when bowing should lift his hat slightly from his head. To merely touch the rim of his hat, or make a gesture toward it, is not the correct form. But while the hat should be lifted slightly it should not be carried away from the head with an ostentatious flourish. A slight inclination of the head at the time the hat is lifted should occur, but the body need not be bent. Ladies give a glance of recognition and bow the head merely. The degree of friendship may be easily indicated by the manner of the greeting—friends receiving a cordial smile, and acquaintances only a formal bow.

A bow does not necessarily imply a calling acquaintance, nor any additional intercourse. To omit or ignore it, however, would subject one to the suspicion of being ill-bred or wanting in gentlemanly instincts.

A lady's bow should be returned under all circumstances. If the acquaintance is not desired, it is better to turn the head, or avoid meeting her, than to give her a direct cut.

If a person you do not recognize bows, return it at once, as it may be some one you have forgotten, or you may have been mistaken for some one you resemble, and you can lose nothing by returning the bow.

If a friend is met several times while riding, driving,

or walking, a bow is only required at the first meeting; after that, a look or smile is all the recognition needed.

A gentleman lifts his hat when passing a funeral cortege or a group of mourners.

It is a mark of politeness for a gentleman to lift his hat when tendering his services to a lady, though a stranger to him, and also when a lady asks him for information or assistance.

When smoking, a gentleman removes the cigar from his mouth before bowing to a lady, and if his hand is in his pocket he takes it out. Gentlemen, however, should not carry their hands in their pockets—it is not good form.

When walking with a lady a gentleman returns all bows made to her, whether he is acquainted with the parties who bow or not. A gentleman walking with a friend bows when he does, even though unacquainted with the lady saluted.

A gentleman meeting a lady in a doorway or corridor, bows and lifts his hat as he offers her precedence, or opens the door for her.

In America and England the rule has been that a gentleman should wait for a lady to bow first, but on the continent the opposite rule prevails and gentlemen offer the first salute. Some authorities are trying to introduce the same custom here, and it would seem better that either party should bow at once on recognizing an acquaintance, but the American rule for the gentlemen to wait for the lady to bow first, is still generally observed.

A gentleman driving, whose hands are occupied with the reins, need not try to raise or touch his hat; a bow of the head is then sufficient salute to a lady. If on horseback, the reins may be held in the left hand, and the hat lifted with the right.

The bow of a servant, or one considered lower in the social scale, should be returned politely. It is related that Washington, on returning an old negro's greeting with one of his politest bows, said he did not wish a negro to out-do him in politeness.

In sparsely settled localities the habit of bowing to every one met, is a very pleasant one.

SHAKING HANDS.

Shaking hands is the English and American greeting expressing cordiality. For this reason formal acquaintances merely bow, while friends shake hands. If the hand is offered at all by either a gentleman or lady, it should be given cordially. To extend only the tips of the fingers, or to present the hand in a lifeless manner, is almost an insult. It indicates indifference. To squeeze the hand hard, or retain it long, is rude. The proper way is to give a cordial shake and then relinquish the grasp. The right hand is always used in shaking hands. When necessary to offer the left, it is extended with an apology.

Young ladies extend the hand with more reserve than married ladies, and as a rule only extend their hands to those admitted to the inner circle of friendship.

Do not shake hands at a ball-room introduction, as that is given only to provide a partner for the dance, and not to establish friendship. On receiving a formal introduction bow merely without shaking hands.

A lady rises to extend her hand, and a gentleman always rises on being introduced, of course.

A married lady, at her own house, extends her hand to all guests. On being introduced to a gentleman the hand is offered if he is presented by a warm friend, or if he comes especially recommended.

Gentlemen wait for ladies to extend the hand first, and the younger wait for the older persons to make the first advance.

Kid gloves are not removed in shaking hands, nor is any apology necessary in retaining them; only coarse or heavy gloves need to be removed. The custom of removing the glove arose in the days of chivalry when the knight removed his heavy gauntlet before grasping a lady's hand, as a failure to remove the gauntlet might hurt her hand. The custom of removing the glove is now obsolete, and so is the apology "Excuse my glove."

KISSING.

Many curious speculations have been advanced by scientists as to the origin of kissing. It seems probable that it originated among the lower animals in the pleasure derived from the touch or contact of two kindred natures, and it has developed with the progress of the race.

But whatever its origin, the kiss is emphatically the language of affection, and as all public displays of affection are regarded as ridiculous, people of refinement shrink from them. This is the rule, at least, among the demure Anglo-Saxons, but with the French and Germans more latitude is allowed, and men kiss one another in both public and private. In England the custom appears to have been more in vogue a few centuries ago than at present, for a Greek writer who visited that Island some four or five centuries ago, wrote: "As for English females and children their customs are liberal in the extreme. When a visitor calls at a friend's house his first act is to kiss his friend's wife." And Erasmus, who was so prominent in the Reformation, wrote: "The English have a custom which can never be sufficiently

commended. On your arrival you are welcomed with kisses; on your departure you are sent off with kisses; if you return, the embraces are repeated; wherever you meet you are greeted with a kiss; which ever way you turn there is nothing but kissing." The fashion of kissing is now out of date among men however, and among women the custom of kissing in public is becoming less and less general. Among relatives and near friends on special occasions, such as returning home from a journey, such greetings are allowed, but with certain rare exceptions it is generally felt that kissing in public displays both a want of delicacy and a want of sense.

So great is the change in public sentiment on this subject that it is now held by many that the prudent and modest maiden should not even allow her lover, (even after their engagement), to kiss her. Not until after marriage should such a favor be granted. Engagements are often broken off and no privileges should be granted which, in case of such an occurrence, could cause the lady any regrets.

It is now believed that some contagious diseases, like diptheria, are often conveyed by a kiss, and for this reason the promiscuous kissing among children and women is to be deplored. Children are not only encouraged to kiss indiscriminately, but they are often obliged to do so against their own will. It is altogether probable that this promiscuous kissing will become much less common in the future.

VERBAL SALUTATIONS.

The words of salutation in most common use are, "Good morning," "Good evening," "How do you do?" and "How are you?" In greeting others a much better impression is produced by showing them a certain

amount of respect than by undue familiarity. The free use of nick-names and boisterous greetings are not refined, and should, therefore, be avoided. A respectful treatment of others is always an evidence of good breeding.

INVITATIONS, ACCEPTANCES AND REGRETS.

IN modern society invitations, acceptances and regrets have come to be an important part of etiquette. The forms observed are fixed and uniform and all should be familiar with them. If they are strictly observed many misunderstandings and much mortification may be prevented, for to receive a vague and indefinite invitation often leaves a lady uncertain about how to dress and how formal the occasion will be. These uncertainties are very perplexing and often annoying.

INVITATIONS.

For small and informal dinners or other gatherings, invitations are often written in the first person. The degree of intimacy existing between the host and guest will regulate the form, as is the case in the writing of all notes and letters, but the prescribed forms given hereafter for ceremonious occasions need not be used in such cases. The length of time in advance at which such invitations are sent out may vary from ten to two or three days, according to circumstances. It is best, however, to send out invitations a sufficient time in advance, instead of waiting until the eleventh hour; and,

again, it is not best to undervalue your entertainment, and in false humility assume less formality than the occasion warrants.

When they are engraved, any good engraving firm can give the information desired about the size of cards and so on, but the plainer and simpler the style the more elegant. Many ladies, however, prefer to write their own invitations, and it is always in good taste to do so. The following is the formula universally used :

Mr. and Mrs. George Black
request the pleasure of
Mr. and Mrs. Jones' company at dinner,
on Thursday evening, April tenth,
at seven o' clock.
154 Lincoln Avenue.
R. S. V. P.

For other entertainments the words "at dinner" may be omitted, and the words "Music," "Dancing," "Readings and Recitations," "Garden Party," or whatever the entertainment is, written or engraved in the lower left hand corner.

The initials R. S. V. P. are an abbreviation of the French words *Repondez s'il vous plait*, meaning "Reply if you please." Many people, however, write instead the English words, "The favor of an answer is requested." Either form is proper, but the latter is usual

in England. For various other abbreviations used in notes, etc., see our chapter on letter writing further on in this book.

The expression "presents compliments" which was once used is now obsolete.

An invitation should always indicate in some way the character of the entertainment, so that the guests may know how to dress, and whether they care to attend at all or not. Be careful to write the names and dates very plainly, and be as explicit as is consistent with politeness.

A sheet of fine white, rather heavy paper, unruled, and folded once, should be used both in writing and in answering invitations. Ruled paper is thought to look cheap, and is not good form. The envelopes should be plain white, and should match the paper in size. If the invitation is sent by mail two envelopes should be used. The one inside bears the name only, and the one outside has the full address—street and number. Then when the outer envelope is removed it leaves the inner one clean and fresh. The paper may have a coat of arms or monogram embossed in white, but colored designs are now out of date. Fancy designs on the paper are in bad taste, and nothing is better than plain white. Fancy colored papers are not now used. If cards are used instead of paper they should be heavy and plain white.

Never confuse the first and third person in sending out invitations. For an informal dinner, notes are now often sent in the first person, but for all formal occasions the third person is used, and it must be used uniformly all through the invitation. Also be careful of the spacing, etc., thus:—the "Mr. and Mrs. Brown" must all be on one line, and never separated even in written notes.

The term "Honorable" should never be used in an

invitation—it can only be used in the address on the envelope.

The rule that not more than three persons from the same family should be invited to the same entertainment is quite well established—some would even limit it to two, but three is the usual rule.

Many society ladies given to entertaining have engraved forms on hand, with the names and date blank, to be filled in when wanted. They are found very convenient and save much time to the sender of the invitations. The following is the form:

Mr. and Mrs. Stuyvesant
request the pleasure of
.....*company*
at dinner on.....*at 8 o' clock.*
97 Ogden Avenue.
R. S. V. P.

An invitation to a dinner or wedding is always issued in the name of both host and hostess. If the host is a widower his name appears alone on an invitation to dinner, unless he has a daughter old enough to preside over his household, in which case her name may appear in connection with his own. In England an invitation to dinner is the only one in which the names of host and hostess both appear, while in America they are both appended to a wedding invitation also.

At a garden party, a ball, an evening party, and *all* entertainments except a dinner or wedding, the invitation is given in the name of the hostess alone, thus :

Mrs. Brackett
requests the pleasure of
Mr. and Mrs. Johnson's company,
on the evening of
Wednesday, January twentieth.
179 Marshfield Ave.

Dancing at 9 o'clock. *R. S. V. P.*

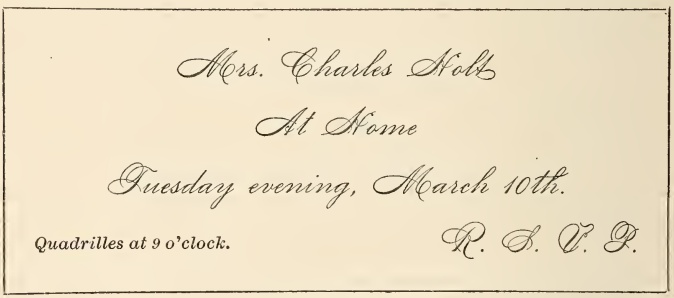
No lady ever invites guests to a "ball" or "a party" at her own house. These words are in bad form for such occasions, but for a charity ball, or other public affair, the word "ball" is used. A lady simply says on her invitation "dancing," "cotillon," or whatever it may be.

For balls, evening parties, and all formal occasions, the invitations are usually sent out about two weeks in advance. For less formal occasions, shorter notice may be given. People sometimes judge of the formality of the affair by the length of time in advance at which the invitation is issued.

The rule has been that invitations to dinner, must invariably be sent by messenger. All other invitations may now be sent by mail. In England, even dinner invitations are sent by mail, and the custom is so sensi-

ble that it would be well to adopt it in this country. The mail is being used more and more every year for sending invitations, and custom may soon sanction the sending of dinner invitations in this way as well as others.

The following simple form of invitation is very often used at present :



One authority says: "Sometimes R. S. V. P. is appended to an 'At Home' card; but this is an incorrect form of invitation, though used occasionally to save time and trouble," while another very high authority says: "On all 'At Home' cards, the letters R. S. V. P. are engraved, and to these answers should be sent as soon as possible." Now here is another of those differences of authority which we have discussed at length elsewhere, as unsettled points of etiquette. In this case, if it is "incorrect" to use the letters R. S. V. P. on "At Home" cards, custom sanctions it and it is very convenient, so that our readers may safely use the form.

If it is a small informal affair, the word "Informal" may be written in the lower left-hand corner. See also what we say about the use of the word informal in our

chapter on "Parties, Receptions and other Gatherings," further on in this work.

Invitations to balls, evening parties, afternoon concerts, garden parties, etc., are now being more and more issued on the "at home" cards. The name of the one invited may be written in the upper right hand corner of the card, above that of the hostess, thus:

Mrs. Wilcox.

Mrs. Stanhope

At Home

Friday, July Tenth.

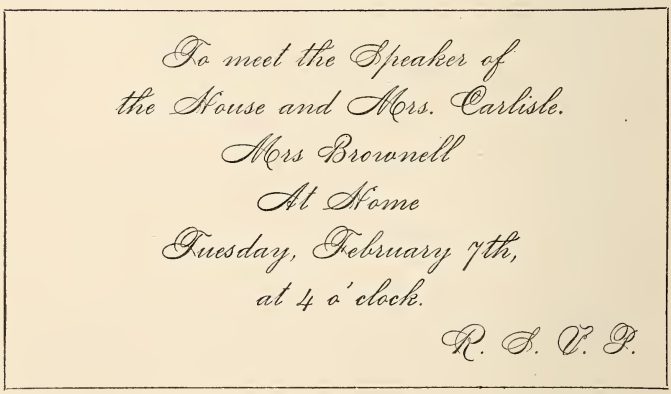
Music at 4 o'clock. R. S. V. P.

Or, in place of the music, "garden party," "dancing," or whatever the entertainment is, may be substituted.

It is never proper to send out invitations in the name of the daughter alone, but for an entertainment for the daughter, the name of mother and daughter may appear together, as "Mrs. and Miss Holt, at home, etc." If the mother is dead, the father's name may appear, as "Mr. and Miss Holt, at home, etc." The name of her chaperone may appear on the invitation with that of a young lady, as "Mrs. De Vincey and Miss Hunt, at home," etc.

The next form which we give below is now in very common use, but there is really no better form than the first one we gave in this chapter, (which see) and to meet an honored guest it would read, "Mrs. Brownell requests the pleasure of Mr. and Mrs. Sloan's company, on Friday, February 4th, at 4 o'clock, to meet the Speaker of the House and Mrs. Carlisle," or "President Cleveland," or "Judge Mason," or "Miss Packard," or whoever it may be. This form has been long in use and many people prefer it to any other. We favor it on the whole, but of course its use is largely a matter of taste.

The invitations to meet distinguished or honored guests, to which we have just referred, are issued on the "at home" cards, and the following is the form:



These cards may be enclosed in an envelope and sent by mail.

Always write the name of the distinguished guest above that of the hostess. It is sometimes written below the date but the above form seems much the best.

A lady may use her own visiting card for a "kettle-drum" or a "five o'clock tea," thus:

Mrs. Herman Howard.

28 Park Place.

Five o'clock Tea,
Tuesday, November 8th.

Gentlemen never use the "at home" form we have previously given; that is proper for ladies only. Club members, bachelors, army and navy officers, and so on, in issuing invitations always "request the honor of Mr. and Mrs. Strong's company," or "the pleasure of Mr. and Mrs. Strong's company," using the form we give on page 40. For a gentleman to send out an "at home" card would be considered very stupid.

The forms of invitation have been long in use and are firmly established, so that no deviation should be made. Do not "hope to see Mr. and Mrs. Hickson" or anything of that kind, but stick to the formula "requests the pleasure of Mr. ——— company." A deviation will be considered a sign of ignorance of the proper form.

Invitations should be issued to all the guests in uniform manner. Do not have some written and others verbal. Verbal invitations are only given for small and informal gatherings.

A lady may properly request an invitation to a ball for a distinguished stranger, or a visitor, or for an unex-

ceptionable young man who is a good dancer, but she should not presume too far on the hospitality of the hostess, nor feel offended if refused, as the hostess may have more demands than she can meet. Invitations for a married couple should rarely be solicited—and never if they reside in the same town.

Invitations must always include both husband and wife, if an invitation is sent to either, except to those gatherings which are confined to either gentlemen or ladies. Thus a wife might be invited to the house of a lady friend to meet a few ladies only, but if any gentlemen at all are invited, the husband must always be included in the invitation. If he never goes into society he may decline, but he must be favored with an invitation just the same.

Invitations should be sent to those in mourning the same as to other people, except during the first month of their bereavement when their grief is not intruded upon. The invitation will be declined of course, but it shows that they are not forgotten. Do not blunder, however, and send an invitation to the dead. Such mistakes are occasionally made, but they are always awkward.

If any one who is uninvited, by any mistake attends an entertainment, the host and hostess should receive him with the utmost courtesy, and not by word or act suggest that his presence is an intrusion. No one with any breeding, however, would knowingly attend an entertainment without an invitation, and although the hostess might be very polite at the time, it would be very apt to be heard of afterwards, unless it was an unintentional mistake, in which case it would be overlooked of course.

When there is a family of several members, the question often arises about how many invitations to send. The best rule would seem to be to let one invi-

tation include both husband and wife, (address "Mr. and Mrs. Cole") which is always ruleable; send another to the daughters addressed to the "Misses Cole," which includes two or more, and another may be sent to the brothers, if there are several, addressed to the "Messrs. Cole." An invitation may be sent to "Miss Cole and Brother," if there is only one son and one daughter, but to invite the "Misses Cole and Brothers" is not considered in the best form. If there is only one child, one invitation may be sent to the husband and wife, and another to the child. It is not deemed correct to send only one invitation to include a whole family, as for example, "Mr. Cole and Family," nor is it best to send a separate invitation to each member of a large family. There is some variety of usage on these minor points, but we have indicated the most approved custom.

When inviting friends to come for a visit, the old general and vague invitations are not used in society at present, but instead an invitation is given to come at a certain time and the length of the visit is stated. "I shall be glad to have you come on Tuesday, August 5, and stay a week," would be good form. General invitations may, however, be used in the country, or where they do not cause inconvenience.

ACCEPTANCES AND REGRETS.

Remember that an invitation to dinner is the most marked social compliment, so do not stint your politeness in replying. To answer on a visiting card is rude in the extreme. Nothing short of a note in the regular form will suitably answer such an invitation. Do not simply "decline," nor merely send "regrets" in response to an invitation, but give your reasons for not accepting. To send "regrets" merely, is very abrupt and rude. Do not abbreviate in writing either acceptances or regrets, but

follow the style and form of the invitation in answering. To say "an invite" for "an invitation" would be a horrible blunder, and the words "avail" or "preclude" are never in good form, as to say that anything will "preclude your accepting," etc. Adhere closely to the forms given.

An invitation to dinner should be answered promptly, (this is very important) and either accepted or declined positively. Answer the exact form of the invitation as follows :

Mr. and Mrs. Johnson
accept with pleasure
the polite invitation of
Mr. and Mrs. Brackett,
for dinner on Thursday evening,
December tenth, at seven o' clock.

The words "accept with pleasure the kind invitation" are often used, although "polite invitation" is now preferred by many. Either is proper. One writer states that "kind" is "English you know," while "polite" is not. Possibly. But "polite" has the sanction of the best American usage. So also the form "Mr. and Mrs. Jones have great pleasure in accepting, etc.," is often used. To write "will accept," however, is not correct, as you either accept or decline at the time the answer is written, so that the present and not the future tense should be used. Also accept the invitation "*for* dinner," and not "*to* dinner," or "*to* dine."

Or if you decline use the following form :

Mr. and Mrs. Johnson
regret that owing to their daughter's illness,
(Or state whatever the cause may be.)
they are unable to accept
Mr. and Mrs. Brackett's
kind invitation for dinner on
Thursday evening, December tenth,
at seven o'clock.

Never answer that you "hope to attend;" or that you will attend "if you can;" or anything of that kind. Let your "yea be yea, and your nay, nay." If you feel uncertain about being able to attend, the best way is to decline, as it may spoil the whole affair, if the hostess does not know who can be certainly depended upon.

In your acceptance of a dinner invitation, repeat the hour named, so that if a mistake has been made, it may be corrected.

In accepting or declining other invitations than one to dinner, of course a similar form to those given above would be used. Thus it might read: "Mrs. Johnson regrets extremely that a previous engagement prevents her accepting Mrs. Brackett's kind invitation for Friday evening next," or "prevents her accepting Mrs. Brackett's polite invitation for the garden party on Friday next," or "the musicale," or whatever it may be. The words "must deprive her of the pleasure of accepting," etc., are sometimes used and are good form. Sometimes the

form "regrets extremely her inability to accept Mrs. Brackett's polite invitation," is used, but it is much better to give the reason, as "absence from the city," or a "previous engagement," or whatever it may be.

If you are in doubt about whether an answer is expected to an invitation or not, it is a pretty safe rule to send one. There is little danger of giving offense by being too polite, but to omit an answer might cause trouble.

The answer should always be addressed to the party sending the invitation, whoever that may be. If you receive an invitation from "Mrs. Williams," address your reply to "Mrs. Williams." If "Mr. and Mrs. Crosby request the pleasure of your company," in replying accept or decline "the kind invitation of Mr. and Mrs. Crosby," and so on. Do not allow your acquaintance with the family to lead you to violate this rule. Thus, if you receive an invitation from "Mrs. Crosby," and you are only acquainted with the daughter, and think she prompted the invitation, do not address your reply to the daughter, but to "Mrs. Crosby." Any violation of this rule would be very rude.

Replies are usually sent by messenger, but to send them by mail is often safer and better in every way. The safest rule is to send your reply in the same way the invitation was sent. If that was sent by messenger, send the reply by messenger—if by mail, reply by mail.

A prompt answer should be made to all invitations except receptions, afternoon teas and "at homes,"—and these require no reply. Negligence in replying is uncourteous.

Having accepted an invitation, punctuality is as important in keeping it as in keeping business engagements. To keep others waiting is very rude and inconsiderate. Nothing but sickness or death or some most imperative

reason should be allowed to interfere with an invitation once accepted.

After an invitation to an entertainment has been accepted, if unexpected circumstances render it impossible to attend, the hostess should be notified at the earliest possible moment, so that she may know definitely who is coming. This may be very important to the success of her plans. If the delay occurs at the last moment, a card may be sent by a messenger, followed the next day by a note of explanation. She will then have more time to attend to it than during the excitement and preoccupation of the entertainment.

When people who are in mourning receive an invitation, they simply send regrets, but do not plead any previous engagement or make further explanations. They then send their visiting cards with black borders by mail enclosed in two envelopes, which sufficiently indicates why the invitation was not accepted, and these cards also serve instead of a personal call. The cards may be sent the day of the entertainment, and should be the same in number as in making a personal call.

There are a few French phrases and abbreviations sometimes used in notes and invitations, and for an explanation of these see the article on letters and letter writing further on in this volume.

When you receive the *first* invitation from any one, a courteous response should be made, cards left and the proferred civility properly recognized, even if the acquaintance is not desired. Having shown your own breeding by properly acknowledging the invitation the acquaintance may be dropped.

CARDS.

NOTHING better shows the standing of ladies or gentlemen, or their familiarity with the usages of the best society, than their use of cards. The quality of the card, its size and style, the hour and manner in which it is left—all these convey a silent message to the experienced eye which indicates the character of the caller. In the present condition of society it is almost impossible to do without cards. Savages do not use them, nor do coarse and uncultivated people, but they mark a high order of development. Their use should be studied.

There has been less change in cards within the last fifty or one hundred years than in almost any other of the usages of society.

THE FORMS AND STYLES OF CARDS.

The card should be printed on the best of card-board, but it should be plain, unglazed, and without gilt edges —those styles being out of date. The plain script letter, without flourishes, is the most graceful and finished of cards, the old English, German text and other fancy letters being no longer used by the best society. The engraved cards are in every way preferable to the printed ones, although these are used by some for economy's sake. The best taste does not countenance the printing of a fac-simile of one's autograph. Written cards are not so elegant or refined as the plain engraved script. The size should be neither too large nor too small, but a gentleman's card is a little smaller than that of a lady. A visiting card should not bear a business address.

To have a photograph or any figure or ornament on a card is coarse and vulgar.

The old form of engraving the name of both husband and wife, as for example, "Mr. and Mrs. John Smead," on the same card, is now obsolete. The husband and wife each has a separate card.

The names of mother and daughter are often engraved on the same card, as :

or, if there is more than one daughter it may be "The Misses Hoyt." It is now claimed by some of the stricter people that during the first year of her entrance into society, a young lady should never leave her card without that of her mother or chaperon, but American etiquette is not as strict as the English on this point.

The rule is absolute that young ladies use the prefix "Miss," as "Miss Lucy Hoyt," and never "Lucy Hoyt." A nickname should never be used on a card. Thus it would be very bad form to have a card "Miss Mamie Briggs." Either the initials or the full name may be used, but the full name is now the fashion, as "Miss Clara Louise Howard." The oldest unmarried daughter, when there are several, occasionally uses simply the form "Miss Briggs," but if there are two or more branches of the family, this privilege belongs exclusively to the oldest daughter of the oldest branch.

A married woman should always use the prefix "Mrs." and her husband's initials instead of her own, as "Mrs. J. W. Briggs." This is the American rule, but the European custom sanctions the use of the lady's own name more often than the American. The simple form "Mrs. Volkmeyer" is sometimes used when an uncommon name is possessed, but if there are two or more branches to the family, this privilege belongs only to the wife of the oldest member of the oldest branch.

After the death of the husband the widow often continues to use his initials, but if there is a son or other person bearing the same name, which may cause confusion, it is often better to use her own name, as "Mrs. Lucy Bowen." Sentiment in part rules in her choice of her own or her husband's name after his death.

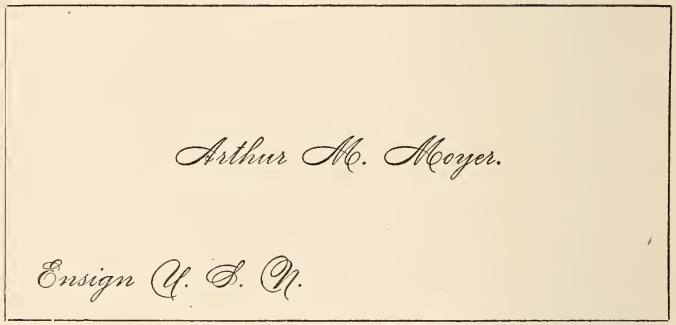
The address, that is the street and number, but not the town, may be engraved on cards, and usually in the right hand lower corner. If a lady has a reception day, it is often engraved in the left hand corner. Young ladies often omit the address, and some authorities strongly advise this, claiming that in some cities the giving of the address is reserved to the *demi-monde*, and young ladies should not render themselves liable to criticism. Married ladies can leave their husband's card, bearing the address, with their own, and then the address on their card is not needed. Customs vary in these respects in different cities. A young lady may write her address with a pencil on her card, if she wishes to give that to any one, and it is not engraved thereon.

A gentleman may have his address engraved on his card, and he may or may not use the prefix "Mr." as he prefers. "Mr. Clay" and "Mr. Webster" was the simple form used by those distinguished statesmen. The full name is advisable as a rule, however, as "John W. Holden," but at present the prefix "Mr." is considered a

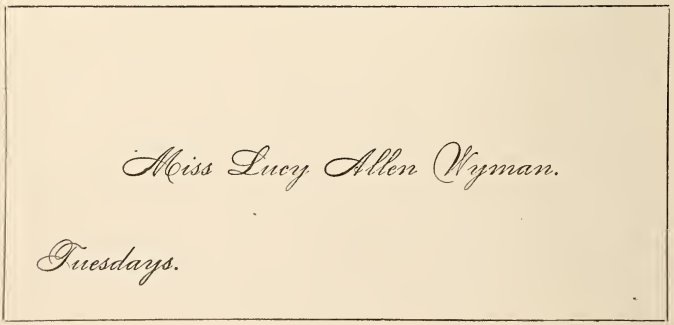
little better form by young men of fashion, as "Mr. John W. Holden."

"No titles are used in America save military, naval or judicial ones," says a high authority, but physicians are allowed to use the prefix "Dr." or the affix "M. D.," as "Dr. John Brown" or "John Brown, M. D.," the latter being preferable. A clergyman, a judge, or an army or navy officer, may use his title on his card, but militia or complimentary titles or coats-of-arms are not allowable on visiting cards.

A military card would be :



When a young lady has a regular reception day, her card may be as follows:



A good form for a gentleman would be.

Bethuel O. Ranger.

26 Bishop Court.

And a married lady's card would be:

Mrs. B. O. Ranger.

Wednesdays.

A good professional card would be :

John K. Howard, M. D.

49 Locust Street.

Office hours 2 to 5 P. M.

The varieties of business cards are almost endless, and, of course, we cannot attempt to give such forms in a work of this character.

P. P. C. CARDS.

When leaving town for a protracted absence P. P. C. cards are sent out, but they are not sent now, as formerly, when leaving for a short absence only—as for a trip to the sea shore. The initials P. P. C., stand for the French words *Pour prendre congé* (meaning to take leave) and are always in the lower right hand corner of the card, and in capitals. It is an evidence of ignorance to use the small letters, p. p. c. The initials P. D. A., (*Pour dire adieu*) mean the same, but they are not often used. These cards may be sent by mail, indeed cards are being sent more and more by mail every year.

TURNING DOWN CARDS.

It was formerly the custom to turn down a corner of the card to indicate that the call was made in person, but that fashion is almost obsolete now. Turning down a corner (usually the upper right hand one) indicates that the call was made on more than one person, and folding it across the end (usually the right end) or middle indicates that a personal call was made. In calling on old-school ladies accustomed to this practice, it may still be observed, but it is very unusual at present. Another authority says, that leaving a card with a corner turned indicates that its owner left it in person, and turning the edges indicates that the call was intended for the young ladies, as well as the mistress of the house. As our readers will see, the observances are not uniform—and they are going out of date. Bending corners to indicate condolence, etc., has given place to pencilling a sentence on the card.

WHEN TO LEAVE CARDS.

It is now the custom when attending an "at home," and on various other occasions, for the visitors to leave a card before departing. As much uncertainty seems to exist in the minds of some persons regarding the proper occasions on which to leave such cards, the following rule may be given. No card should be left at a dinner-party, or ball, or on any occasion when an *after-call* is to be made; but at "at homes" and on other occasions when the after-call is omitted cards may be left. The card in a certain sense takes the place of the after-call.

HINTS ON THE USE OF CARDS.

If a call happens to be made on a lady's regular reception day, it is rude to leave a card without entering and inquiring for the hostess. On other days a card may be left without making inquiries.

In New York and other large cities, cards may now be sent in acknowledgment of all invitations except those to dinner. After a dinner, however, calls must always be made in person.

When the mother is dead the father's name may appear on cards of invitation with that of the daughter. Also, in such cases, the daughter may leave her father's card with her own when calling.

It is not necessary to leave more than two cards when a call is made—one for the lady of the house and the other for the rest of the family, or if there is a stranger in the house, a third may be left for her. A lady may, however, leave with her own, the cards of her husband and the other gentlemen of her family, which is now quite customary, and they are left on the hall table. A few authorities insist that a card should be left for each visitor, but the recent practice is that given above.

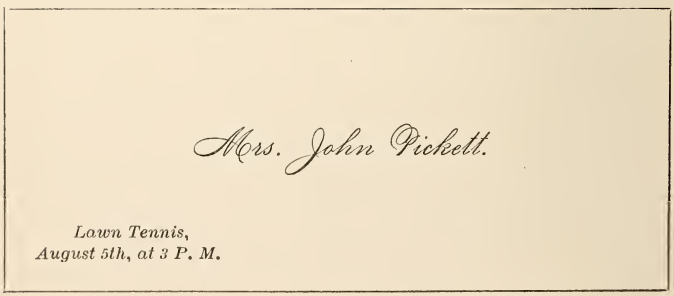
In all countries a card sent by a messenger in an

envelope is equivalent to a visit. In England cards sent by mail are equivalent to a visit, and if Americans would adopt the English custom and send cards by mail more, instead of by messenger, it would be better. After attending a dinner, however, to send a card is not enough —a personal call must be made.

In making the first calls of the season (in the autumn) a card should be left at each call made. These cards can be referred to in making out lists of invitations afterwards, and they prevent the awkwardness of forgetting who has called. Frequently, especially in New York, cards are left upon the hall table when an ordinary call is made, and it serves as a convenient reminder of the visit.

When a gentleman calls and the ladies are at home, he does not send up a card but gives his name to the servant, if he is well known. Otherwise he sends up his card. When there is one member of the family in particular on whom a gentleman wishes to call, he can say to the servant, "Take my card to Miss Williams," and he can add, "I should like to see all the ladies, if they are at home."

Invitations to teas, readings, small parties and other informal entertainments may be written on the visiting card and sent by mail. The following is the form :



Figures may be used for the date and hour. The letters R. S. V. P. should be added if an answer is desired.

Strangers in a city send cards by mail to friends they wish to have call on them.

When one married lady calls upon another, whether admitted or not, she leaves two of her husband's cards, one for the lady of the house and the other for her husband.

Those who are in mourning have a black border on their cards. Cards should be left on people in mourning, but those not intimate friends, should only make inquiries at the door without seeking admittance.

In calling at a private house, it is not etiquette to write on your card the name of the lady for whom it is intended, as the servant is expected to remember that. This should only be done at hotels where it may aid the servant's memory.

A business card should never be used in making a call.

When attending a reception, cards are left in the hall on entering, as they enable the lady to know who has called without over-burdening her memory, which in large receptions would be a difficult task.

Where a chaperon, other than the mother, introduces a young lady into society their cards are left together, to notify those on whom they call that they will be inseparable during the season.

The use of a card case by a gentleman is considered foppish. He carries his cards loose in his pocket, or in the neat little leather pocket books for cards now coming into use.

When a lady changes her residence she leaves cards, bearing her new address, on all her acquaintances. They may be sent by mail to those on whom she made the

last call, and for those to whom she owes a visit, cards may be left without seeking to enter. Those not caring to continue the acquaintance are thus relieved of the necessity of making a personal call in return.

About three weeks before marriage a young lady leaves her card, together with that of her mother or chaperon, in person, but without entering, but both the names should not be on the same card as previously, as she is about starting an independent home of her own.

Some place for receiving cards, usually the hall table, should be arranged, and the servant should leave them there until the mistress has examined them. If any of those left are designed for a visitor, the number left will indicate it.

When a lady calls on another with whom she is acquainted she gives her name to the servant but does not send up her card if the lady is at home. When the lady is in the drawing-room receiving, in very stylish homes, the servant announces the name of each visitor.

Wedding cards are sent only to those whose acquaintance it is desired to retain, and those receiving the cards are expected to call first on the newly married people.

When a bridegroom sends his bachelor cards to his acquaintances, those who receive them should accept them as an evidence that he wishes to continue their acquaintance, and they should call on the bride within ten days after she becomes settled in her new home.

Business men, who have little time for calling, entrust their cards to the ladies of their families, who present them in due form, and thus maintain their position in society. They should never ignore the use of cards, however. It is never allowable for a gentleman to leave a lady's card for her, except when they are presented for a bereaved friend.

One lady may leave cards, after an entertainment, for

all the members of her family who were invited, and thus save the time of the others.

When a call is made on a regular reception day, no additional card is left for a guest who may be visiting the house.

Strict courtesy requires that cards should not be left for a daughter without including the parents.

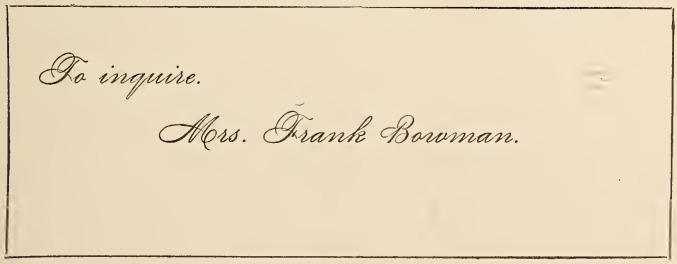
When cards are taken by servants they receive them on a salver to avoid soiling them with their fingers.

CARDS OF CONGRATULATION, CONDOLENCE, COMPLIMENT, AND CEREMONY.

The use of cards of condolence, congratulation and ceremony is constantly increasing and we offer a few suggestions in regard to them.

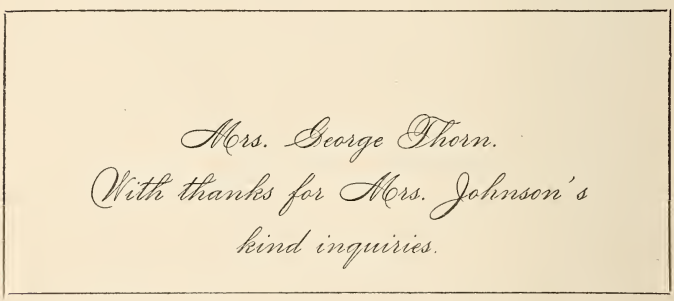
When cards are sent to an invalid, it is well for the servant to inquire after the person's health. English books of Etiquette insist that such cards should always be left in person and not sent by a servant. This certainly manifests much more interest for the invalid's welfare, and should be done when possible.

Cards left during a friend's illness, or during a family's period of mourning, may have the words "To inquire" written above the name. Only one such card need be left—it will do for the family. This is the form:



Mrs. Sherwood, in her excellent work on "Manners and Social Usages," tells of a distinguished lady of New York, who, on recovering from a severe illness, sent cards engraved as follows: "Mrs.——presents her compliments and thanks for kind inquiries," to all those who had left cards and inquiries during her illness. She commends the idea as an excellent one and suggests its general adoption, in which we cannot do better than to join. If it is not now "the style" there is nothing against it, and it may well become so.

On recovering from an illness, or at the end of a period of mourning, a card should be sent to each one who has called to inquire during the period of seclusion. The words "with thanks for kind inquiries," may be written or engraved on a visiting card, thus:



These cards may be left in person or sent by mail.

Cards of congratulation sent by mail seem cold and formal; they should be left in person when possible, and accompanied by a hearty expression of good will.

Cards of ceremony are sent (addressed always to the one who invited you) within a week after an entertainment to which you were invited; and to those who send you an invitation to a wedding; and to a lady on her 'day," when she has one. Cards left at a tea or at a

reception, are purely those of ceremony, superseding somewhat the ceremonious after-call formerly required.

Parents now make a formal notice of a betrothal by leaving the cards of the engaged pair, with their own, on all the friends and connections of the two families. On receiving these cards a congratulatory visit should be made if possible.

When young children receive an invitation in which the parents are not included, the parents may leave or send their own cards, together with those of their children, after the entertainment, to show their appreciation of the attention. These may be called cards of ceremony.

In sending gifts of fruits, flowers, books or other friendly offerings, a card should accompany them. To simply send a card in return is not, however, a sufficient acknowledgement on receiving an attention of this kind. A note should be sent expressing appreciation, or a gift returned.

The following is a good form for a presentation card :

Mr. Brand sends his Christmas greetings to Mrs. Hunt, and begs her to accept the accompanying trifle as a small token of his regard.

Christmas, 1889.

CALLING CUSTOMS.

IN sparsely settled farming districts, people "visit" their friends, but the formal call is unknown. Those, however, who aspire to enter the best social circles in the cities and large towns, should learn the rules that govern calls and cards, for they underlie all social intercourse. Those reared and educated in the polished circles of a city, imbibe these rules as part of their training, but there is a large class constantly moving up in the social scale, and others moving into the cities from the country, and as they prosper in the world they are drawn into society and must learn its rules and observances. These customs are the outgrowth of long experience, and wonderfully facilitate the interchange of civilities, which constitutes society, and to the experienced eye the standing of the stranger is readily indicated by the knowledge or ignorance displayed in regard to these observances.

FIRST CALLS.

In nearly all cities and large towns it is the rule for the older residents to call first on new-comers. In Washington, however, this rule is reversed and the new-comers call first on the residents. The rule works fairly well in Washington where it seems to be a necessity, but outside of that city it has never found favor in America, although it is quite general in European cities.

Hospitable residents should call on a new-comer as

soon as she has become settled in the neighborhood, and leave their cards, together with those of the gentlemen of their families.

Within a week the call should be returned, and always in person, or a note of explanation sent and a call made later. To return a first call with a card only, is considered a slight or an intimation that the acquaintance is not to be cultivated. For strangers to make the first advances to old residents is considered ill-bred and an evidence of a forward or "pushing" spirit. A new expedient is now sometimes adopted—that of sending out cards either accompanied or not with those of a mutual friend. If these cards are responded to (and they usually are) the way is opened for an entrance to society.

A marked rejection of proffered civilities is very rude, unless there is some obvious or undoubted reason in the character of the party making the advance. It is better to acknowledge the courtesy and then drop the acquaintance than to hastily rebuff the first advance. A first call should be promptly returned, even if another is never made.

When old residents of the same city are introduced, the oldest resident, or the one most prominent in society, calls first, but too much formality about this is not required. In England the lady in the highest rank calls first, but social distinctions in America are so vague that this rule would not work.

On receiving a first invitation to any entertainment from a new acquaintance, an acceptance or regrets should be promptly sent, and, whether accepted or not, a call should be made within a week. Having thus acknowledged the courtesy, the acquaintance may be continued or not, as desired. When a first entertainment is acknowledged by a formal note of regret merely, it should not be repeated. It is evidently unwelcome.

At summer resorts owners of cottages call first on renters. Among renters those who arrive first, call first on those who come later in the season. When the occupants of two cottages meet at a friend's, the elder may invite the younger to call, and a prompt response is a mark of respect.

Both renters and owners of cottages call first on friends who arrive at the hotels.

The exact etiquette of the party making the first call should be observed in returning visits. A card received by post, calls for a card by mail in return. A personal visit calls for a personal visit. If the cards of the gentlemen of the family are left, the cards of the gentlemen of your family must be left in return, and so on. A card must not be answered with a call, nor a call with a card.

A bride when she becomes settled in her new home must wait for her friends to call on her first. After that she has no special rules of etiquette, but observes those of all other married ladies.

NOT AT HOME.

Much needless censure has been indulged in by purists on the formula of "not at home" used by society. Some formula must, however, be used, and to those versed in the ways of society, no falsehood is implied, for it simply means that the lady is not at home to company. Some prefer, however, to have the servant say they are "engaged" rather than "not at home." The servant should be instructed in the morning what to say to all comers. If the lady has a reception day, the servant can say "Mrs. Crosby is not at home—she receives on Thursdays." Any attempt to question a servant, as to when the lady will return or otherwise, is extremely ill-bred. A caller awkwardly admitted by a servant

when the mistress is not receiving, should be seen if possible, and the servant admonished for the next occasion. These rules are made mainly to protect those who are over-burdened with visitors, and give them time for any pursuit they may be interested in, but in smaller cities and towns, and with those not thus over-burdened, it is better to receive all callers when possible. So, also, those who have no regular reception days, should aim to receive all visitors. An affectation of exclusiveness by ladies in small towns is very snobbish.

No lady should keep a caller waiting unless it is impossible to avoid it, and then word should be sent that she will be in soon.

If a lady is at home to certain individuals, but to no others, the servant should be plainly instructed whom to admit, as that is the only way to prevent awkward mistakes.

CALLS OF CONGRATULATION, CONDOLENCE, ETC.

Calls of congratulation may be made after an engagement is announced, or after a marriage, or after the birth of a child, or when *any* cause for congratulation arises. Calls of condolence should be made when death or misfortune of any kind overtakes an acquaintance—in short these calls are an effort to obey the scripture injunction to "weep with those that weep, and rejoice with those that rejoice." Do not call too soon after a birth. Wait until the happy mother is able to receive her friends,—it is usual to wait a month. After a death intimate friends call in about ten days—others after a month. When a formal announcement of an engagement is made, a call of congratulation should follow within a few days. After a marriage, calls of congratulation are made on the parents who sent the invitations to the wedding, as well as on the newly married couple. A call of congrat-

ulation or condolence may be made on a friend who is indebted to you for a call.

Calls of ceremony are made after receiving an invitation to any entertainment, and those calls made to announce a wedding would be classed as calls of courtesy or compliment. In the preceding chapter on "Cards," we discuss the use of cards on these and similar occasions, and we would refer our readers to what we there say, under the head of "Cards of Congratulation, Condolence, Compliment and Ceremony."

CONDUCT DURING CALLS.

A lady always rises to receive her callers, and if possible offers a chair near her own to the last-comer. If some degree of cordiality is felt she may extend her hand, but gentlemen should always wait for ladies to make the first advance of this kind.

If there are a number of callers, the lady addresses herself to the latest arrivals, being careful, however, to see that no one is left alone. Those near each other should engage in conversation and relieve the hostess of any embarassment about their entertainment.

A gentleman rises when ladies enter, but he does not offer them his seat unless requested to do so, or unless there are no others available. A gentleman also rises when ladies rise to take their leave.

Unless the hostess knows the introduction will be agreeable she does not introduce those who live in the same town. Strangers in the place are always introduced.

Always advance and greet the hostess first, and then bow merely to the others present.

A lady should have no hesitation in stating the fact if she cannot recall the name of a visitor. It will save embarrassment and possible blunders.

Gentlemen carry their hats and canes into the parlor and retain them in their hands, when making formal calls, but umbrellas and overshoes are left in the hall. If necessary to use their hands during the call, the hat and cane should be laid on the floor. Ladies receiving do not offer to take a gentleman's hat or cane. He does not remove his gloves.

Ladies making formal calls retain their wraps and bonnets.

A lady should lay aside her work, when a visitor calls, unless requested not to do so. Even then only light work, which will not interrupt the conversation, should be engaged in.

While callers are present the mistress should not leave the room.

If you see, on making a call, that you are not recognized, you should at once give your name, but should not hand your own card to the hostess, that is not ruleable with either ladies or gentlemen.

When ushered into a room where there are several ladies, and all strangers, ask for the one on whom you called and introduce yourself.

If you call when a lady is about going out, or otherwise engaged, make your call brief, and offer to call again soon, if she seems disappointed.

It is not customary to offer refreshments to callers in cities, except on New Year's or some special occasion In the country they are frequently offered.

Do not suggest that the room is chilly, or draw up to the fire, when making a call. If you are uncomfortable cut short your stay.

Do not question children or servants about the family affairs—that would be very rude.

During a call any light, pleasant topics of conversation are in order. Arguments and grave discussions are

out of place. Congenial topics may be discussed, so that a mere acquaintance will develop into friendship.

When calling on friends in reduced circumstances it is not in good taste to wear a very rich and expensive dress.

When calling, do not rudely examine pictures or furniture; nor remove or toy with any article in the room; nor open or finger the piano. Do not divert your attention from the company present. If a card basket is on the table, do not fumble over the cards.

Dogs and children should be left at home when making calls. They are apt to annoy others or do some mischief.

Do not place your chair so that your back is turned to any one, as that is rude.

LEAVE TAKING.

Seize on a favoring lull in the conversation to withdraw gracefully.

On leaving, bow to the hostess, and if strangers are present a slight bow in passing is all that is needed; or, after bowing to the hostess, let one additional bow include all the others in the room.

Do not apologetically say that you have made too long a call. Do not fidget nor look at your watch when calling. Do not essay to leave and then resume your seat, as double farewells are awkward. When you are ready to go, rise quietly and go without lingering or delay, but express your pleasure at finding your friends at home.

Callers rising to leave should not be urged to stay. This refers to the formal call, not the informal visits of intimate friends.

A hostess rises when a gentleman rises to leave, receives his bow, and if disposed to be very polite, walks

with him to the parlor or drawing-room door, but no farther. The servant opens the hall door, and closes it after his exit. If the parlor is on the same floor, a lady caller may be seen to the street door; if not, going to the head of the stairs is sufficient courtesy, except to elderly guests, who should receive special marks of respect. These are the rules for formal call in cities; but, of course, among intimate friends, and in small villages, and with that large class who have no servants, there is less formality, and the hostess escorts her callers to the outer door. A gentleman who has received a business call from a lady, should escort her to the outer door, and to her carriage, if she has one.

On the arrival of another caller, a visitor should leave as soon as possible, unless specially invited to stay.

On entering, "Good Morning" or "Good Evening" is the proper form of salutation; but on leaving "Good-bye" is the correct form to use.

A gentleman rises when ladies rise to take their leave. Ladies bow but do not rise when others leave, except for ladies much older than themselves.

LENGTH OF CALLS.

From five to thirty minutes is the length of time for calls, from fifteen to twenty minutes being the proper length of formal ones. Unless calling on intimate friends, the stay should not be prolonged beyond half an hour. The visits of intimate friends are limited only by the inclination and good sense of the parties.

THE HOURS FOR CALLING.

The hours for calling vary in different cities. For the morning call—by which is usually meant any call made in the day time—the hour is from twelve M. to four P. M. in some cities, and from two to six in others, but in New York, and some other large cities, it is between

four and five. Between two and five is a safe rule in most small cities and towns. This will be after lunch and before dinner. The evening call should not be made later than nine, nor prolonged after ten o'clock. Eight o'clock, or a little before, is a good hour for making evening calls, in most cities and towns.

PRESENTING A LETTER OF INTRODUCTION.

In calling with a letter of introduction, leave the letter and your card, but do not go in, as the party to whom it is addressed should have time to read the letter before seeing you. The lady or gentleman receiving the letter should at once send an invitation and show some hospitality to the friend thus introduced.

WHEN TO CALL IN PERSON AND WHEN TO SEND A CARD.

As to when a call must be made in person, and when a card may be sent instead, the rule is that invited guests must call in person after a dinner party and inquire for the hostess. For other entertainments a card only may be sent, when it is inconvenient to call personally. The rule is absolute that calls after a first invitation should be made within three days, and after other invitations within a week. At afternoon teas and other occasions when a card is left during the visit, the balance of authority now is that an after-call is not needed, although there has been some uncertainty on this point.

At a tea or general reception a lady leaves her cards as she enters the hall, and an after call is not required.

HINTS TO LADIES.

As soon as an invalid is sufficiently recovered, she should return all calls made on her during her illness.

A lady may very properly express her regrets the first time she meets a gentleman who has called without finding her at home. He should express regrets also,

and never say it made no difference, or any similar remark.

A lady desiring a gentleman to call may say: "I receive on Wednesdays," or "I shall be pleased to have you call," or something of that kind.

Two or three persons may call together, but more than three from one family is not allowable.

A call should be made upon a friend who has a visitor staying with her as soon as the fact is known.

A lady who is visiting in a family is not required to send cards in return for those left on their reception day.

A lady calling on an acquaintance, merely gives her name to the servant. In calling on a stranger, if the servant does not readily remember the name, a card is sent up. If on entering the parlor she finds her hostess there, but is unacquainted, she introduces herself by stating her name distinctly, but she must never hand her own card to the hostess.

When making a call, a lady keeps her parasol in her hand. Her gloves are not removed.

It is a pleasant custom to call and leave a card with the words "Kind Inquiries" penciled thereon, at the house of invalids and mourners.

As there is no leisured class in America, and most of the men are engaged in business, with little time for calling, they do not usually call with their wives, although they may do so if they choose. Daughters call with their mothers, but a daughter can call and leave her mother's cards, if the mother is an invalid.

When a son is ready to enter society his mother leaves his cards with her husband's and her own, and it is then expected he will be included in invitations sent to the family.

A lady who receives calls while her parlor is occu-

pied by a guest whose visitor has not asked for her, should take her caller into the same room, as she is expected to share her calls with her guests, and guests should also share theirs with the hostess.

A young lady visiting in a strange city should not receive a visit from a gentleman without first asking her hostess if it will be agreeable. If a gentleman calls on her, the hostess and daughters should be introduced, if they are unacquainted with him.

In calling on a sick friend, it is not enough to leave a card merely, but inquiries should be made as to her condition. Do not attempt to visit the sick room unless especially invited to do so.

Ladies do not call on gentlemen except on business. Then a card should be sent in and the call made as ceremonious as possible.

If a gentleman is a confirmed invalid, he may receive a call from a lady in his room, but not otherwise.

A lady with a large circle of acquaintances should keep a memorandum book and record the date of calls received and made, future engagements, and so on. It saves much confusion.

A lady who gives a reception, or a series of receptions, and invites all her "list" of acquaintances, thereby discharges her social obligations and is released from further necessity of calling during the year, except the calls always required after receiving an invitation to an entertainment, and calls of condolence or congratulation.

On returning from a season at the seashore, or in the country, or a trip to Europe, a lady sends out cards to her acquaintances if she expects to enter society during the winter.

A call made once a year, or leaving a card, which is the same thing in the eyes of society, serves to keep up

the acquaintance, according to the strict rules of etiquette. No one can tell what pressure of other duties makes it inconvenient for the individual to do more, and society should take the most charitable view of the case and good naturedly acquiesce in her absence.

In our large cities many ladies set apart certain days for receiving. An effort should always be made to call on these days when possible; but if several ladies appoint the same day it may be impossible to reach them all, and then an apology will be accepted. Where local custom favors calling on certain days of the week it should be observed as a matter of convenience.

On going to a strange city, ladies should send cards with their address to friends as a notice of their arrival. These cards can be sent by mail. The friends should then call within a very few days.

Among intimate friends it is not best to observe too much formality in making calls. Inclination rules here, and visits are made whenever so disposed. But even intimate friends should guard against carrying familiarity so far as to breed contempt—remembering the old adage.

It is better to go to a hotel and notify your friends of your presence in town if you are detained in a city, than to drive directly to their residence as though you expected to use it for a hotel. If your presence is desired they can then invite you to visit them.

HINTS TO GENTLEMEN.

Cards should be sent at the beginning of the season to all those whom you desire to keep on your list of acquaintances. Otherwise no disappointment need be felt at not receiving invitations to entertainments, etc.

Never take a friend with you to call on a lady without first obtaining permission to do so.

In calling on a young lady do not fail to inquire for the mother, even if you do not wish to see her. It is a mark of respect that is always appreciated.

A gentleman calling on a number of ladies sends in only one card.

If on calling you find others present, do not outstay them, but leave even sooner than you would otherwise have done.

Gentlemen calling with ladies always allow them to go first when entering or leaving a room.

Calls of ceremony are not expected from married men, but instead the wife leaves her husband's card.

If done with the full knowledge and consent of their husbands, gentlemen may call on married ladies at their own homes.

The use of a card case by a gentleman is considered foppish. He carries his cards loose in his pocket, or in the little leather pocket-books, now coming into quite general use by gentlemen.

It is a great discourtesy not to call on a lady within three days after being first invited to do so, but no further calls need be made if the acquaintance is not desired.

A gentleman does not call on a lady without an invitation, or a letter of introduction, or being taken by some lady friend who is intimate enough to warrant the liberty. If he desires the acquaintance of a lady he seeks an introduction through some mutual friend.

The gentleman of the house should escort ladies to their carriages, if they call on the ladies of his family while he is present.

A gentleman should not look at his watch while making a formal call without offering an explanation for so doing, such as the necessity for meeting another engagement, or something of the kind.

The hat and cane are retained in the hand while making formal calls.

An invitation to spend the evening when making a first call should be declined. It is bad form to give such an invitation.

One gentleman, receiving another, should meet him at the door, take his hat and cane, and place a chair for him, while a lady would simply rise and bow, allowing him to take his own seat.

Things to Avoid.—While making calls, all such things should be avoided, as tilting back the chair; crossing the legs; lounging or lolling in any attitude; restlessly moving about; staring at either visitors or articles in the room; loud or uproarious laughter; shouting across the room (if you wish to speak to any one on the opposite side, cross the room and address him quietly); shifting the feet; twirling the thumbs; twisting the tassels of the chair; whispering to another; boasting of yourself and your achievements; ridiculing others, and so on. These things mark the ill-bred boor.

Things to Do.—Study repose of manner, and courteously endeavor to please those you meet, by adapting yourself to them and drawing them out. Unconsciousness of yourself and regard for their interests and feelings, is the sure road to social success. Try and say bright and pleasant things, and leave before you have worn yourself out, so that you may be welcome again.

NEW YEAR'S CALLS.

ROM the earliest times, and among most of the nations of the earth, the first day of the new year has been set apart for religious festivities and social observances. The Egyptians and Chinese, the Greeks and Romans, and the Jews, Mohammedans and Christians, have all alike united in their special observance of *Le jour de l'an*, as the French call New Year's day. In America, the custom of making New Year's calls seems to have originated with the old Knickerbocker families of New York, who brought the custom with them from Holland, where their ancestors termed it "The great day of cake," and dispensed a liberal hospitality to all visitors.

In many of the larger cities the custom of making New Year's calls has of late years become less general than formerly, owing to a variety of causes,—such as the difficulty of making "the grand round" by those with large circles of acquaintances; the abuse of the general hospitality of the day by many upstarts, who took advantage of the occasion to crowd themselves in at places where they had no right to call, and so on. In many localities, however, the day still is, and will long continue to be fittingly observed, and as fashion is proverbially fickle, calling may be restored to popular favor among our most fashionable people at any time, for what can be more appropriate than to begin the New Year with a general manifestation of good will and regard for others?

The practice of publishing in the newspapers lists of the ladies who will receive calls on New Year's day, has been often criticised, but in some localities it has the sanction of the best society. It has many commendable features, and is best left to the good taste of those most interested. When a lady receives with a friend, instead of at her own home, cards are sent to her friends, to notify them of the fact, and give them her address. Cards may also be sent out when she has changed her residence, or returned from a prolonged absence from home.

The general sending out of cards has gone somewhat out of fashion of late.

On this day, ladies should make their preparations early, and be dressed and ready to receive the first callers. Those who have sent out invitations may be dressed very elegantly, but the low-necked and short-sleeved dresses are not worn in the day time, nor on these occasions. Gloves, of some light shade, should be worn, but not white kids. The best refreshments are boned turkey, chicken, salads, oysters, sandwiches, jellied tongues, coffee, chocolate, tea and bouillon; and have cake and fruits as decorative additions. The temperance agitation has discouraged the general offering of wine, which formerly prevailed, and many fashionable people, who use wine on other occasions, now banish it from their New Year's table. The reception room may be made very attractive by the display of flowering plants, ferns, flowers, and so on, but in some of the richest and most fashionable houses, at present, the only refreshments offered are a cup of coffee or bouillon, and sandwiches. A servant stands at the door and admits the callers without their knocking; he then receives their cards on a silver salver.

If a gentleman calls on some other lady who receives

with her, he should be at once introduced to the hostess, but if many ladies are present, and the room is filled with guests, it is not necessary to introduce him to them all. When the room is comparatively empty, however, it is much pleasanter to introduce a caller to all present. After a few moments conversation, the caller is invited to partake of the refreshments (but he should never be *urged* to do so), and is conducted to the table, where a servant is in waiting to supply his wants.

The rule is absolute, that a gentleman should not be invited to remove his overcoat, nor should he be urged to prolong his call.

Those ladies who send out no invitations, but welcome all those who call, may dress in visiting costume, with light colored gloves. Refreshments may be prepared, or not, as best suits their convenience.

Two or more ladies often unite and receive together and find it very pleasant, and if they move in the same social circle it saves the gentlemen both time and travel, as they can then make several calls in one.

Ladies who do not receive calls, tie a basket at the door to receive cards.

Gentlemen are permitted to call late on New Year's day; but if a lady becomes fatigued, it is better to instruct the servant to admit no more callers, than to have one admitted and then send word she cannot be seen.

In the villages and small towns, where no special formalities are observed, but gentlemen call on their friends and tender their hearty good wishes for the opening year, the day is often enjoyed far more than in our busy centers of population, where more ceremony becomes necessary.

The calling hours for gentlemen are from eleven A. M. to ten P. M. They go singly, or in company with one

or more friends, but it is not considered in the best form for more than two to go together.

It is proper to travel, between the calls, either on foot, or in a carriage or sleigh.

The proper dress for gentlemen is the usual morning costume, consisting of a black frock or cut-away coat, light or colored pantaloons, and gloves of some neutral tint.

If the day is very cold or unpleasant, so that the gentleman wears a heavy ulster or overshoes, they may be removed in the hall; otherwise the overcoat is not removed, and the hat and cane are retained in the hand.

The gloves are not removed, and the hostess is greeted with a cordial shake of the hand, without any apology, such as "Excuse my glove," and the compliments of the season are exchanged. Only light and pleasant topics of conversation are introduced, and a gentleman with tact will be very apt to convey to the lady his pleasure at seeing her looking so well at the beginning of the New Year. The call is short, from five to fifteen minutes being the usual limit. On leaving, the simple formula of "Good morning," or "Good evening," is all that is used.

The best authorities unite in saying that a gentleman should either make personal calls or take no notice of the day. To merely send a card does not fulfill the design of a New Year's call.

An introduction to a lady at a New Year's reception does not give a gentleman the right to call on her without a special invitation.

A lady who is introduced on New Year's day to a gentleman with whom she is pleased, may, with propriety, invite him to call on her.

The ordinary, neatly engraved, visiting card is preferable to any of the fancy, and often gaudy, cards so

frequently used. Much latitude is allowed in New Year's cards, but avoid extreme display, and remember that a quiet simplicity is always in the best taste.

In France, gentlemen wear a full dress suit when making New Year's calls, but that is not the correct costume in America.

VISITING.

SOCIETY pays more attention to the etiquette of visiting now than formerly. The old custom of inviting friends to "come whenever they can, and stay as long as they like," causes so much inconvenience that it is not much practiced at present by the best society. Friends accepting such invitations often come at the most inopportune times, and sadly disarrange one's plans, and, to avoid this, the rule now is to invite them for a specified time, as, for example, "I shall be glad to have you come on Wednesday and stay a week with us."

HINTS TO THE HOSTESS.

If invited to come on a certain day, the guest may be met at the railway station by some member of the family; if the guest is a stranger this rule is obligatory. On arriving at the house the guest should be pleasantly welcomed, and at once shown to her room. Previous to her arrival, every arrangement for her comfort should be made, such as providing plenty of fresh water, clean towels, and so on. Study the convenience of the guest and conform to her habits as far as possible. By the hospitable host the horses and carriages, books, grounds, and everything, are placed at the disposal of a visitor. The best hostess the writer ever saw had a most cordial way of greeting a guest, but there was an utter absence

of "fussiness" in her manner, and her guests were allowed much latitude without being left to feel neglected.

In England, where hospitality has been reduced to a system, guests are allowed much freedom of choice about their own amusements. Allow them some periods of solitude, in which they can read, write or rest, and do not plan too many amusements without consulting their preferences.

Having once invited a guest, nothing but sickness or death should be allowed to interfere with her entertainment. The only exception to this is, when through mistake the invitation was delivered to the wrong person. Any hostess who allows a guest to feel that her presence is an annoyance, is utterly devoid of the first principle of good manners.

True hospitality consists in making the guest feel perfectly at home, and in so providing for her comfort and entertainment that she will thoroughly enjoy her visit. Do not, however, devote yourself to a visitor to the neglect of all other duties, so that she will feel that she is a burden. Having done the best you can, profuse apologies for not being able to do better, are out of place. To let the guest see, from your cheerfulness and kindness, that her visit is a real pleasure to you, will contribute more to her pleasure than anything else.

It is rude to ask how long a guest expects to stay, except of those who are self-invited, in which case it is proper. The question may be prefaced by the remark that you need to know on account of your other engagements, or something of that kind.

It is always understood that an invitation to a wife to pay a visit includes the husband, and one to a husband includes the wife.

HINTS TO THE GUEST.

If you desire to visit a friend, ascertain before starting whether your visit at that time will be agreeable or not. Studiously avoid interfering with the customs of the house, as far as possible. If breakfast is served at an earlier hour than that to which you are accustomed, forego your morning nap rather than inconvenience the family or keep them waiting; and, on the other hand, do not go down early and make the hostess feel that you want an early breakfast, if the breakfast hour is later than you prefer. Contrive to entertain yourself for an hour or two after breakfast and dinner, so that the hostess may have time to perform the household duties, which devolve on most women. Even those who do not do their own work, usually need to oversee it. If there are children, treat them kindly, and try and win their friendship, as few things please a mother more than noticing her children, but do not pet them too much, nor interfere with the efforts made to govern them; and if they are a little troublesome at times, do not let it be seen by the hostess. Don't scold the children, tread on the cat's tail, abuse the pet dog, or do anything to make yourself disagreeable. If any unpleasant family matters come to your notice, they should be passed by without remark and apparently unobserved. If you can pay your hostess any compliment without evident flattery, it is well to do so. Enter with spirit into any arrangements made for your entertainment, and let your friends see how much you enjoy the pleasures they provide for you. Do not seclude yourself from the family, nor seek your own private amusements, in which they cannot join. Do not accept invitations without consulting the hostess. Treat the servants thoughtfully, and do not make too great demands on their time. Guests should be neat in their

rooms, and ladies will assist the hostess in any way possible.

A gentleman who cannot entertain himself a part of the time is a bore. Let the hostess see that you are not entirely dependent on her for amusement. Do not demand too much from the family horse, and if you ride behind it do not drive too fast, nor force the coachman to go too far. Do not pick flowers without permission. If you read books taken from the book case, put them back, and be careful not to soil or dog's-ear any book. Attend family prayers, if they are read,—this may be a little out of your usual routine, but it will not hurt you, and it will please your host. Never "outstay your welcome," and if you were invited for a definite time, such as ten days or two weeks, or whatever it may have been, do not overstay the limit. To do so would look very inconsiderate. On leaving, express to your friends the pleasure your visit has given you, and on reaching home notify them of your safe arrival, express thanks for their hospitality, and desire to be remembered to the different members of the family.

GENERAL HINTS.

Invitations received by the hostess should include her guest; so, also, if the guest has friends who invite her to their home, or to any entertainment, their invitation should include the hostess. Nevertheless, no well-bred hostess or guest will expect the other to decline a pleasant invitation because she is not included. Each should study the other's happiness and pleasure.

A hostess is, to a certain extent, responsible for the acquaintances formed by young ladies visiting her, so that it is incumbent on her to see that they accept no invitations of which their mothers might disapprove.

If you accidently injure any article of furniture or bric-a-brac, replace it quietly at your own expense.

A guest should treat all friends of her hostess with courtesy, even those by whom she is not favorably impressed.

It is not now, as formerly, necessary that guests should accompany the family party to church, or *vice versa.* Perfect liberty is allowed in this matter, and each attends his or her customary place of worship. A friendly invitation to accompany them is always extended by the host and hostess, but with no expectation that it will be accepted, unless the guest prefers. It is, however, always a pleasant attention, especially to a stranger in town, or to an elderly lady, for one of the members of the family to accompany her to church.

A gentleman may make the hostess a present of any small article, such as a book or flowers, and a lady may similarly remember the children. If she makes a gift, it should be to the hostess, or preferably to the smallest child, if there are several.

In England, every servant who renders a guest any service, expects a fee, and so burdensome do these stipends often become, that invitations are frequently declined by those of limited means, because of the expenses thus entailed. Fortunately, in America, this vicious practice does not prevail, and while a small fee may be given to a servant who renders some special service, general fees are not expected or desired in the best private families.

BIRTHS, CHRISTENINGS, CAUDLE PARTIES AND CONFIRMATONS.

WHEN a child is born, the lady friends and acquaintances call and leave cards, with kind inquiries, or send them by a servant. Gentlemen do not call at such times, but they may visit the happy father and inquire after the health of the mother and child. When the mother is able to see her friends, she sends her cards, "with thanks for kind inquiries" written thereon, to all those who have called, or else she has a caudle party.

Children are usually named after some relative or intimate friend, but there is so much freedom of choice allowed the parents in selecting a name, that no rules can be laid down. Good taste, however, would seem to suggest that names be selected for their simplicity and beauty, rather than their oddity.

The baptism and christening are performed in accordance with the rites of the church to which the parents belong. In the Roman Catholic church, if the child is feeble, the ceremony takes place as soon as possible, the priest performing the ceremony at the bedside of the mother. In the Episcopal church, the ceremony generally takes place as soon as the mother is able to go out, or when the child is about a month old. In olden

times the ceremony was performed when the child was but three days old.

THE GOD-PARENTS.

In selecting the god-parents, relatives and near friends are given the preference, as, in the old country, the relation often lasts through life, and much kindly help or counsel may be given by the god-parent, should it be needed. A boy has two god-fathers and one god-mother, and a girl has two god-mothers and one god-father, but formerly there were two of each. A note is sent to the person selected to act as the god-parent, asking him to assume that kindly office, and the request should not be refused, except for some very good reason. Although not obliged to do so, it is usual for god-parents to make some present to the child, such as a knife, fork, spoon, silver cup, or some other article, and among the wealthy, especially if the child bears the god-parent's name, a very valuable present is often made, in one instance, a check for fifty thousand dollars having been presented.

Young people, of course, are never asked to stand as sponsors for an infant.

THE CHRISTENING PARTY.

The christening party and baptism usually take place together, but not necessarily so, and most people have the baptism in church, in accordance with the rites of the religious order to which they belong, followed by a luncheon given at home, to which the friends are invited, and especially the clergyman and his family. At this time the presents are made to the child, and the sponsor may propose a toast in its honor. The infant is often very richly dressed, and it receives a great deal of atten-

tion, for it is the hero of the occasion; but parents should remember that too much excitement is bad for so young a child, and not overtax its little nerves.

Although the church performs these ceremonies free of charge, it is customary to give the clergyman a present, if the parents are able.

When the christening takes place at the home of the parents, invitations may be issued to the relatives only, or the friends and acquaintances may be included also. The invitation may be engraved, or written in the following form :

> *Mr. and Mrs. Charles Thurman request the honor of Mr. and Mrs. Brown's presence at the christening of their daughter (or son), on Thursday, May 10th, at three o'clock. Reception from two to five.*
>
> *No. 180 Adams Street.*

These invitations should be promptly answered, and those who attend should wear a reception or evening costume. Any other hour may be chosen, if desired, as four or five o'clock. The house should be decorated with flowers, and after the ceremonies, which are performed in accordance with the customs of the church to which the parents belong, congratulations are offered to the mother and father. The guests are then offered refreshments, which are about the same as those usually prepared for other receptions.

CAUDLE PARTIES.

In olden times it was the custom to present those who called to offer their congratulations on the arrival of a little stranger (usually about three days after its birth), with a kind of spiced gruel, flavored with rum or

Madeira, and known as "caudle." These refreshments were served in china cups, used only on these occasions, and having a handle on each side, so that they could be easily passed from one to another. These caudle cups were often handed down as heir-looms, and to-day they are much sought after as curiosities. In those good old days the husband also entertained *his* particular friends at the end of a fortnight, if the mother was doing well, with a kind of "sugared toast," soaked in beer. Such seems to have been the origin of the caudle party, which was long out of date, but is now coming into fashion again. The caudle party is now held when the child is about six weeks old. The invitations are sent out a week in advance, and the following is the form in use:

Mr. and Mrs. Jackson request the pleasure of Mr. and Mrs. Black's company, on Wednesday afternoon, at two o'clock.

175 South Monroe Street.

Caudle. *R. S. V. P.*

Sometimes the words, "No presents are expected," are added. The plan of having the christening and caudle together has been tried by some parents, but the church disapproves of this, it is said. The mother receives her guests in some pretty convalescent dress, or, if she prefers, in an elaborately trimmed robe, and, of course, the visitors are shown "the handsomest baby in the world."

CONFIRMATION.

In the Episcopal church, when the children are fourteen or fifteen years of age, the rite of confirmation occurs. Notices of confirmations to be held are given out in the different churches some weeks prior to the

event, and classes are formed, and instruction and preparation given during the weeks preceding the day which the bishop has appointed. Here the duties of godparents come in, and the church expects them to see that the child is confirmed, if the parents are dead or indifferent in the matter. Of course, those not belonging to the Episcopal church do not observe this ceremony; but it is a beautiful sight, for the girls are always dressed in white, with white gloves and long, white veils; while the youths wear black suits, ties and gloves. In this simple costume they march two by two, or more, as may be the custom, and kneel down before the bishop, who lays his hands on their heads, and, after a short prayer, they rise and return to their seats.

COURTSHIP AND ENGAGEMENT ETIQUETTE.

PROBABLY no other theme has so great a fascination for all classes and conditions of people as love; and as this universal and all-powerful sentiment finds its outward expression in courtship and marriage, the etiquette of these subjects must receive attention in a work of this character.

In primitive times, and among savages, there were three forms of courtship—capture, purchase and service. The method of capture was for a man who wanted a wife to seize and abduct her from a neighboring tribe, in which case she became his property; and to this custom Sir John Lubbock attributes the origin of monogamy. In the custom of purchase, the man bought a wife, paying for her in cows, camels, reindeer, or other property; and in service, the man performed a certain amount of service for the parents, to win the daughter, as in the case of Jacob who worked seven years for Rachel—or fourteen rather, to finally get her. In the method of capture, there was little chance for personal choice, as it was apt to be dangerous sport to hunt a wife, and a man caught the first game he could get; but in purchase and service there was more chance for personal preference. Since beginning to write this article, a new book has appeared, called "Romantic Love and Personal Beauty." The author breaks new ground on

a subject which is certainly worthy of serious study. He asserts that this element of personal preference (the free choice of love) is of the utmost importance to the welfare of the race, and the effort to introduce the French system of chaperonage, now being made in some quarters, is a most unfortunate tendency; for our modern romantic love depends for its development on opportunities for courtship, and with two young people "three is a crowd." In England and America young people have much freedom of intercourse before marriage, and do their own courting largely, instead of having their life partners selected for them by their parents, as is the case in some nations; but there is doubtless at present much more freedom in America than in England.

In America young gentlemen are permitted to call on young ladies to whom their attentions are agreeable at their homes, and to invite them to ride and drive, and to the theatre, concerts and balls. For a young man to confine these attentions to one young lady, however, would lead her and others to suppose that he was deeply interested, and would soon seek an engagement. For the young lady's sake, therefore, as well as his own, a young man should not devote himself too closely to any one by whom he is not much impressed.

A great deal of nonsensical talk is indulged in by some people now-a-days, about the evil effects on women of education and intellectual development; and some men who do not put it into words have a feeling that somehow high intelligence is destructive to the domestic virtues; that intellectual tastes will unfit or indispose a wife to stay at home and look after the children, and that a bright, clever woman will not entertain a devoted attachment to them. This is a most mistaken idea. In the great battle of life it is worth everything to a man to

have a clear-headed, intelligent wife to help and encourage him. Next to a faithless woman there is no burden like a foolish woman. The good sense, the broad comprehension, the enlarged field of thought, which comes with high intelligence, will help a woman to bear the harrassing cares and troubles of life, and lift her above its petty jealousies and prejudices. And so to any young man we say: Intelligence is the best of dowries. Do not fear or shun it, but win it if you can.

No young lady should encourage the attentions of a young man she does not really like, as she may permit him to think his suit will be accepted, and he may become so far infatuated that a rejection will be a serious matter. Any lady with tact can easily repulse an unacceptable suitor without being rude.

Parents should keep close watch of the gentlemen who visit their daughters, and try and prevent their going with those whose characters are not above reproach. At the same time much tact is needed to avoid coming too directly in conflict with the young lady's feelings: and it is better to appeal to her reason at first than to resort to the parental authority. A change of scene may be tried by traveling or visiting, and she may be introduced to other and worthier men. When, however, a daughter (or a son) is infatuated with an utterly worthless or unfit person, the parental authority may be asserted; and if the authority is then defied, the parents will have no occasion to reproach themselves afterwards.

While there are doubtless cases of love at first sight, we believe, as a rule, it is based on a harmony of tastes and temperaments, and a thorough acquaintance with each other before the engagement is much the safest course. Certainly there can be little lasting love not based on mutual confidence and esteem.

We need hardly say that no prudent and modest girl should start a correspondence, perhaps in answer to an advertisement, with wholly unknown parties. Such a course is foolish in the extreme, and often ends in misery, and almost invariably in disappointment. Don't try it.

THE PROPOSAL.

Courtship should culminate in a proposal of marriage, and for this no rules can be laid down. The lover must be guided by his own feelings, and a true woman knows what he would say, often, better than he does himself. Women, as a rule, like bold and courageous lovers, but a bashful man may well send his proposal by letter, if he fears to trust himself at such a time ; but a stammering manner, that results from deep feeling, is often the best advocate. A gentleman may ask for a reconsideration or for a suspension of the verdict at the first refusal, but no true gentleman will thrust his attentions on a lady after she has had time for reflection and clearly indicated that they are not agreeable, so that the verdict seems final. He has no right to demand the reason for her refusal. To persist in his suit would be in very bad taste. He must treat her with respect, but maintain his own dignity and avoid her as much thereafter as possible.

The methods of soliciting a lady's hand vary greatly in different countries. In France, the preliminaries of marriage are nearly all arranged by the parents. Some authorities insist that a young man should obtain the consent of the parents before paying his attentions to the daughter. That is the English rule; but in America the young people are left to settle most of these things for themselves, and the gentleman usually ascertains

the young lady's feeling before consulting the parents. Most men would take a young lady they loved without the parents' consent, if it was refused. A young lady, however, should pay due attention to the opinions and wishes of her parents, regarding the character of the young men who visit her, as they are her natural guardians, and are deeply interested in her welfare.

Proposals made on very brief acquaintance, are foolish and presumptuous. They are usually made by adventurers or shallow pates, and the lady who would accept a gentleman on so slight an acquaintance, hardly possesses the discretion necessary to make a good wife.

A gentleman should never propose to a lady who is a guest at his own home. Some people say that an offer of marriage should always be made to a young lady at her own home, but this is not demanded by the present custom.

When accepted, a gentleman asks a young lady's parents for her hand, and he should not hesitate at such a time to explain to them his exact financial condition and prospects.

CONDUCT WHILE ENGAGED.

After the engagement, the gentleman may present his affianced with an engagement ring. This may be whatever his means will justify, but it should always be genuine. The plain gold ring, with the date of the engagement engraved inside, is much used, but a fine solitaire diamond is often preferred by the wealthy, and a diamond and ruby or sapphire, set at right angles, is a late fashion. The ring should be worn on the third finger (next the little finger) of the lady's left hand. Other small presents may be made to the lady, unless she shows scruples about receiving them, in which case

her wishes should be respected. Flowers are always appropriate presents at such a time.

For a gentleman to make some present to his *fiancée* as a memento of the betrothal, is a very old custom. Among the Romans the friends of the families were called together, and a feast was prepared, at the conclusion of which the lover placed a ring on the third finger of the left hand of his affianced, as they had an idea that a nerve went from this finger directly to the heart. The marriage contract and the dowry were also arranged on this occasion. In Holland the friends and neighbors celebrate a betrothal by assembling and consuming the *briudsuker* (bridal sugar), and *briudstranen* (bridal tears), as they term the spiced wine drunk at such times. In England it was once a custom to break in two a gold or silver coin, and each party preserved a half in token of an agreement to marry. An old superstition forbade the use of either an opal or emerald in an engagement ring—the first because it denoted change, and the latter jealousy.

A young lady should not, according to the strict rules of etiquette, travel, nor stay at the same hotel unaccompanied, with the gentleman to whom she is engaged; nor should she go alone with him to parties, theatres or concerts. When they attend entertainments together she should be accompanied by a chaperon. This is the English rule, which is also observed by some of the stricter families in America; but society generally allows much more latitude in these matters in America than in England.

As soon as their wedding cards have been sent out, most ladies decline all invitations to appear in public until after their marriage.

When a gentleman is engaged to a lady, he should treat her whole family—father and mother, brothers

and sisters—cordially and frankly. He should try and win their good will, and should conform to their family customs as much as possible while with them.

If the young lady has a private fortune, it should, in part at least, be secured for her own control. Even though her husband may be perfectly honorable and true to her, he may be unfortunate in his business ventures, and it is certainly prudent not to involve all of her means in his operations.

A new custom at present is for a young lady to write her intimate friends that on a certain day (always soon) her engagement will be announced. Calls are made on that day, or congratulatory notes sent, by all who have heard from her. Many friends send flowers, and she holds an informal and very pleasant reception.

When the engagement is announced, the gentleman's parents should call on the lady, and treat her most cordially; or they may invite her to visit them, so that they may become acquainted with her. The young lady's parents also should extend civilities to the *fiancé*, and the two families should exchange calls and establish friendly relations.

During the engagement, the gentleman should not publicly escort other ladies and neglect his future bride; nor should she accept attentions from other men. They need not withdraw from society, however, but he is her legitimate escort, and he has the first claim upon her. They should maintain an attitude of mutual respect and confidence, but any public demonstration of affection would be extremely vulgar.

BREAKING AN ENGAGEMENT.

To break an engagement is no trifling matter, and should not be lightly done; and yet, if it becomes evi-

dent that the parties are not adapted to each other, or that the marriage is likely to prove an unhappy one, there should be no hesitation in severing the engagement. Better, far better, to do this than risk a life-long misery. On breaking the engagement (which is often done best by letter), everything in the way of letters, gifts or portraits, should be returned. The other party should accept the matter with dignity, and at once make a similar return. In most instances of this kind, time will soon heal the heartaches.

ETIQUETTE OF WEDDINGS.

HEN a courtship has culminated in an engagement, the next step is that of marriage. This is both a civil and religious ceremony, but it has, by universal consent, been made a joyous and festive occasion in all nations and ages. The union of two loving hearts invokes an approving smile from all classes of people, and while the forms vary somewhat in different religious denominations, and in civil and religious marriages, it can be set down as a rule that the ceremony of a grand wedding is always substantially the same.

A WEDDING IN CHURCH.

If the wedding is held in church, the following is the usual form. The guests should arrive early, and they are escorted to their seats by the ushers, who seat the nearest relatives in the front seats, the bride's kin on the left and the bridegroom's on the right, and distant relatives and acquaintances further back. The bride and bridegroom do not meet on the wedding day until they meet at the chancel of the church.

The bridegroom should drive to the church in company with his "best man," and arrive there before the bride, waiting for her in the vestry room. He should wear a full morning dress—that is, a dark or black frock coat and vest, light trousers, light tie, and light tinted gloves, if any.

The bride should be dressed in white silk, satin,

tulle, or any white material, with a veil of point lace or white tulle, and a wreath of white roses and orange blossoms. She wears no jewelry. She is driven to the church, accompanied by her father, who is to give her away. Her mother and bridesmaids should have preceded her.

When the procession has been formed, the organ peals forth a wedding march, and the ushers march up the aisle first, two and two, keeping step with the music, and on reaching the altar they separate, going to the right and left. Then the bridesmaids follow, also separating and going to the right and left. Sometimes there are child bridesmaids, who either follow or precede the others. The bride follows, leaning on her father's right arm. As he approaches the steps, the bridegroom (who should have come from the vestry room and be standing with his "best man" at the clergyman's left) advances to receive her, and takes her by the right hand to the altar, where they kneel, the bride at the bridegroom's left. The clergyman being in his place, they rise in a moment, and the ceremony proceeds in accordance with the rite of the church. During the ceremony soft music may be discoursed, or not, as the bride prefers. When the clergyman asks, "Who giveth this woman to be married to this man?" the father, who having escorted the bride to the altar now stands a little behind her, gives his consent by bowing, instead of coming forward as was formerly the custom and placing her hand in that of the clergyman. The father then takes his seat in the front pew beside the bride's mother, as his part in the ceremony is over.

To avoid delay in removing the glove, the ring finger of the glove may be cut, so that it will easily slip off alone without trouble, or cut down the side, so that it can be turned back.

When the ceremony is over, and the twain are made one, the clergyman stoops forward and offers his congratulations, but does not kiss the bride that custom being no longer allowable.

The organ now breaks out in joyous peals, and the bridegroom offers his left arm to the bride, and they march down the aisle to the carriage. It is, however, considered bad form for the bride to bow to or notice any one in the church while going to and from the altar. Having entered the carriage, the bride and bridegroom are driven together to the bride's home.

The bridesmaids and groomsmen follow down the aisle, and are also driven to the bride's home. The bridesmaids are there divided, half on either side of the bride and bridegroom, who stand together and receive the congratulations and best wishes of their friends. The ushers stand at the drawing-room door, and, receiving the guests as they arrive from the church to attend the reception, they present them, one by one by name, to the newly married pair.

After an hour or two thus spent, the bride and bridegroom retire, and after changing her clothes for the wedding journey (in which she is assisted by her intimate friends), the bride reappears. She is joined by the bridegroom, who has also dressed for the trip, and the bride is kissed by her friends, and the happy couple drive away. The custom of throwing a shoe (or slipper) after the bridal pair is very old. It was said to originally symbolize the father's renunciation, but now it suggests good luck, and is often jestingly practiced.

Many slight changes may be introduced into the ceremony, such as changing the order of the procession that marches up the aisle of the church to the marriage altar, and so on, but the form is substantially the same always.

A WEDDING AT HOME.

If the ceremony is held at home, it is often simpler, and involves much less expense and trouble. The bridesmaids and groomsmen are, as a rule, dispensed with. When the wedding guests have assembled, and the time for the ceremony arrives, the clergyman enters the room first, and takes his stand, facing the company. The bride and bridegroom follow and face the clergyman.

Sometimes an altar is improvised and dressed with flowers, and hassocks are provided for the bride and bridegroom to kneel upon. After they are declared man and wife, the bride and bridegroom take the clergyman's place, and the friends advance and extend their congratulations. The relatives advance first, and then the intimate friends, and lastly the acquaintances. The old custom of kissing the bride is now obsolete, only a few relatives being allowed the privilege. In offering congratulations, it is the bridegroom and not the bride who is congratulated.

If the wedding is held in the evening, dancing is often provided for, but the bride can retire at any time to dress for her departure without checking the gayety. In all nations a wedding has been an occasion for rejoicing and festivities. It is not usual for a bride to dance at her own wedding, although she may, if she chooses, join in a square dance.

Many brides prefer a simple wedding, and are married in their traveling dresses, leaving at once for their wedding tour, without waiting for congratulations; and there is no more honorable and appropriate wedding than one celebrated in the presence of the family alone. Fashionable weddings are often prompted by policy rather than love, and many a fashionable belle longs for a freer and less artificial life.

THE HONEYMOON.

The Germans had an old custom of drinking a beverage (mead or metheglin) made out of honey for thirty days after the wedding, and it is said that from this comes our term of "honeymoon." With our restless Americans the honeymoon does not usually last more than a fortnight, and seclusion during that period is not at present demanded by society.

THE ENGLISH WEDDING BREAKFAST.

The attempt to introduce the English wedding breakfasts in this country is comparatively new, and they are not at present very common. They may be either "sit-down" or "stand-up" affairs. The "stand-up" breakfasts are less formal than the others, and the gentlemen help the ladies and themselves from a long table in the center of the room, while the bridal party is provided with small tables at the side of the room.

For the wedding breakfast, invitations are issued ten days or two weeks in advance, which must be answered the same as for a dinner party. At the formal "sit-down" breakfast, when it is announced, the bride and bridegroom lead the way, followed by the bride's father who escorts the bridegroom's mother. The bridegroom's father comes next with the bride's mother, then the best man follows with the first bridesmaid, then the bridesmaids with their escorts, and lastly the invited guests in the order arranged by the hostess.

Hot and cold *entrées*, salads, game, chickens, jellies, creams, etc., are served; with many, wines take the place of tea and coffee, which are omitted. All the dishes are handed by the servants, but the fruits and bon-bons are placed on the table. Dinner napkins are always used, but the finger-bowls and doilies are omitted. At the

conclusion of the meal the wedding-cake is set before the bride and she cuts a slice; but the real cutting of the cake is left for the servants. Each guest is expected to take at least a fragment of the cake as it is passed.

The toasts which are now expected to follow are apt to be dry and dull, and to this fashion Americans are not likely to take kindly. The health of the bride and groom is usually proposed by the father of the groom, or the oldest friend of the family present, and responded to by the bride's father or the bridegroom. The bridegroom's father proposes the health of the bride's father and mother, and the bride's father responds, proposing in turn the health of the bridegroom's father and mother. The bridegroom proposes the health of the bridesmaids, and the "best man" responds. The speeches should be short.

At the conclusion of the toasts the bride retires to put on her traveling dress, and the gentlemen accompany the ladies to the drawing room, not staying behind to smoke and drink wine.

A WIDOW REMARRYING.

When a widow remarries, she should not wear a bridal veil—and orange blossoms never—and most authorities decide against her having bridesmaids. She may wear a light-colored silk or other dress, but not white. On her wedding cards her maiden name appears, before that of her late husband. For obvious reasons, her first wedding ring should be removed. She should be attended by her father, brother, or some near relative.

CHOOSING THE WEDDING DAY.

It is the bride's privilege to choose the wedding day, and any day in the year may be chosen, but ever since

the time of the Romans, May has been considered an unlucky month, and, of course, all know that Friday is regarded as an unlucky day. These, however, are pure superstitions, which the intelligence of the present day hardly justifies. "Happy is the bride that the sun shines on," is an old maxim, and the sombre winter months seem less appropriate than the other seasons of the year, spring, summer and autumn. June and October are favorite months.

THE BRIDAL TOUR.

Fashion no longer demands that the newly married pair shall take a bridal tour, although these trips are common. After the excitement of a wedding, a quiet honeymoon, exempt from the demands of society, is desired usually, and readily granted. In England, the brides may wear very showy dresses on their wedding tours, but in America this is not allowed by fashion, dark cashmeres and plain cloths being preferred. Bonnets are also more suitable than round hats. Any public display of affection is ridiculous at this time, as well as at all others. A respectful attitude should be maintained towards each other when in public, and all caresses reserved for private occasions.

RECEPTIONS FOR THE NEWLY MARRIED PAIR.

The mother of the bride usually gives a reception for the bridal pair after their return from the wedding tour, if one was not given after the wedding, and then one may be given by the parents of the bridegroom also.

REQUIREMENTS OF THOSE WHO ARE IN MOURNING.

When a marriage occurs in a family that is in mourning, all, even a mother, lay aside their mourning for the

time being. In England, the mourning widow would wear deep red cardinal, but in America, purple velvet or silk may be worn at a daughter's wedding. Friends who are in mourning and receive invitations, usually absent themselves from the wedding festivities, as it is considered by many an ill omen to see heavy mourning at a wedding, and the sombre dress is certainly illy in keeping with the joyousness of the occasion.

THE BEST MAN.

The "best man" is usually the brother or some intimate friend of the bridegroom. He should drive to church with the bridegroom, and stand by him at the altar while waiting for the bride. He pays the clergyman's fee, and then drives to the bride's home for the wedding reception, and presents the guests to the bride and bridegroom. He may also sign the marriage register as witness. He wears a full morning suit, light tie, and light gloves, if any.

At the modern wedding groomsmen are rarely seen, the "best man" alone supporting the bridegroom.

THE BRIDESMAIDS.

If the bride has a sister, she usually acts as first bridesmaid, and the others may be chosen from her relatives or friends. Any number, from two to twelve, may be chosen, but six or eight is a fashionable number. It is the bride's privilege to choose the dresses, but she should regard the tastes of the others as well as her own. When there are a number of bridesmaids, part are often dressed in one color and part in another. Such expensive dresses as to drain her friends' purses, should not be demanded. A present may be made by the bride to each bridesmaid, of some article to serve as a

memento of the occasion, and the bridegroom often gives a simple present to each groomsman. Of course, without some excellent reason, no one should refuse to act as bridesmaid or groomsman, for it is a mark of friendship to be asked to serve. A bridesmaid who is prevented from officiating by illness or other cause, should notify the bride at once, so that she can make other arrangements. Of course, married women should never be selected for bridesmaids.

Occasionally there is only one bridesmaid, in which case she should be escorted to the altar by the bridegroom's brother, her own *fiancé*, or some other friend. It is not the correct thing for the "best man" to escort her, as his duties are to attend to the bridegroom until the ceremony is over.

THE USHERS.

The ushers wear a full morning suit, and light gloves, and a button-hole bouquet. They arrive at the church early, and seat the guests, giving the relatives the front seats (those of the groom on the right, and those of the bride on the left), and after the ceremonies they go to the reception and assist in presenting the guests to the bride and bridegroom. In England, the sexton of the church seats the guests, and there are no ushers. An usher may very properly ask a lady who wants a seat whether she is a relative of either party, as he cannot be expected to know all those in attendance.

THE WEDDING PRESENTS.

The custom of giving wedding presents originated among the thrifty Dutch, in a very generous desire to help the young people begin housekeeping, but it has become too often an occasion for the proud display of

the giver's riches, rather than his good will. With all sensible and right-minded people, the spirit which prompts it is of more value than the gift itself. No one should hesitate to send a gift because it is not so costly as those offered by wealthier friends, and a piece of embroidery, or some article made by one's own hand, is often particularly complimentary as indicating personal interest. The ostentatious display, and the vain and selfish spirit often prompting wedding gifts, led many sensible people to revolt at receiving them, and so they would add on their cards, "No presents received," but now, happily, this is less needed than formerly. In these days of rapidly increasing private fortunes, very costly presents are often made by the wealthy, and no rules can be laid down, as the presents are dictated only by the taste of the sender. When a gift is bought, the giver's card is attached to it, and it is usually sent by the merchant directly to the bride.

Presents may be sent at any time during the two months preceding the wedding, and it is well to send them as early as possible, to allow the bride time to acknowledge their receipt and arrange them for display. The receipt of each gift should be promptly and invariably acknowledged by the bride, who should personally write a note of thanks on a sheet of note paper, and not on a visiting card. The bride should not fail to acknowledge gifts from those she does not know, as they may be from some friend of her *fiancé*, who would be hurt the neglect.

The matter of displaying the wedding presents is left to the bride's choice. Some do not show them at all, considering it ostentatious. Others devote a room to the display, arranging the presents with the sender's card attached to each one; doubtless the best form avoids all parade. Clocks, jewelry, fans, silver-

ware, china—almost anything, is appropriate for presentation at such a time. The bridegroom may make any present he chooses to the bride, and on the wedding day should, of course, send her a bouquet. In France, the relatives club together and raise a sum of money, which is sent to the mother, to be expended as she deems best; and, in this country, thoughtful friends sometimes consult each other to avoid the awkwardness of having several friends send the same thing.

THE INVITATIONS.

The invitations to the wedding should be engraved in plain script, and printed on fine, heavy note paper. Neither Old English nor German Text letters are allowable. The following is the usual form, but a much better form is to "request the honor (or pleasure) of your company at the marriage, etc.," and it is being adopted now by many cultivated people:

Mr. and Mrs. William Dinsmore
request your presence
at the marriage of their daughter
Elizabeth May
to
Mr. George Wilson Briggs,
on Tuesday Evening, October fifth, 1888,
at seven o' clock.
St. Luke's Church,
Chicago.

An invitation to the reception after the wedding is sent to the more intimate friends, and is often in this form:

At Home

after the Ceremony.

578 Jackson Street.

In cities, where there is a large circle of formal acquaintances, they are all invited to the church, and only the nearer friends to the reception. When the ceremony is at church and excites public curiosity, to protect the guests, they receive admission cards, in the following form:

St. Luke's Church,

Ceremony at three o' clock.

The cards should be sent out ten days or two weeks before the wedding. The envelopes used should be perfectly plain. When the wedding is private, marriage

notices are sent to friends, usually in this form:

George Howard Jones,
Julia Maria Carleton,
Married,
Tuesday, October fifth, 1889.
Philadelphia.

After a wedding, the newly married couple should send notices to their friends, giving their new address, so that they may be easily found, as a failure to do this often causes much perplexity. The following, or a similar form, is sometimes sent with the notice of the marriage:

Mr. and Mrs. George H. Jones
At Home
after November first.
780 Washington Boulevard.

Or, instead of the "after November first," it may be, "Thursdays in November," or whenever it is desired to receive. Sometimes this and the preceding card are combined in one, the essential thing being to give friends notice of the marriage, the new address, and the time for receiving.

After a private wedding, parents sometimes send out an announcement to their friends and acquaintances, and we have seen no better form than the following:

Mr. and Mrs. John Scoville,
announce the marriage of their daughter
Julia Ward
to
Mr. William Rogers,
on Tuesday, October tenth,
at
Springfield, Mass.

At Home after December third,
at 920 Lincoln Street.

This form is concise, and gives the new address of the bride, which is very desirable.

After the wedding invitations are issued, the bride does not appear in public until the wedding occurs.

Those about to be married should make out a careful list of all their friends and acquaintances, as an omission of a name at such a time is a serious slight, and think of trying to apologize by saying, "Oh, I completely forgot you!" No one thinks it strange to receive wedding cards—it is rather a compliment. To send

cards to each member of a family is unnecessary. See what we say in our chapter on "Cards," about sending cards to different members of a large family.

ANSWERING WEDDING INVITATIONS.

Those who receive cards to the wedding and cannot attend, should send or leave their own cards within ten days thereafter, and all those who receive wedding cards should call on or extend some invitation to the newly married couple within a year; but those who do not receive invitations to the wedding, or cards or announcements afterwards, should not think of calling on the newly married pair. No answer is expected to a wedding card except to attend, or leave cards afterwards, as above explained. Of course, however, if the wedding is a small one at home, and an R. S. V. P. is added, it should be sent promptly.

Friends out of town unable to attend the wedding, should send their cards at once by mail, to indicate that they have received the invitation.

An invitation to a wedding breakfast should be answered promptly.

THE WEDDING CAKE.

The custom of packing the wedding cake in boxes and allowing each guest to take one, has superseded the old custom of cutting the wedding cake and passing it around at the wedding; and so, also, to cut the wedding cake and hunt for the ring is out of vogue at present.

PAYING THE EXPENSES OF THE WEDDING.

With regard to who should pay for the cards, it may be said that this, and all other expenses of the wedding,

always devolve upon the parents of the bride. In England, the bridegroom is allowed to pay for the carriage in which they drive away from church, but no other; but in America even that is not customary. The idea is, that the bride's parents should pay for her *trousseau*, and defray all expenses of the wedding and the entertainment. If they are not able to afford a fashionable wedding, they should not attempt it, but have a quiet ceremony at home, rather than call on the bridegroom to provide the means for a display. Of course, visiting cards to be used after the wedding, may be paid for by the husband, like any other family expenses.

The bridegroom pays the clergyman, furnishes the wedding ring, sends a bouquet to the bride, and some other present, if he chooses; gives presents to the bridesmaids, the "best man," and some token to the ushers, as souvenirs of the occasion—and these are all the wedding expenses he is expected to pay. The clergyman's fee may vary from five to five hundred dollars, according to his wealth and liberality. It should never be less than five dollars, however.

THE WEDDING RING.

The use of a wedding ring is a very ancient custom. It is probable that it was used by the Swiss Lake Dwellers, and other primitive people. In very early times it was used by the Hebrews, who possibly borrowed it from the Egyptians, among whom, as well as the Greeks and the Romans, the wedding ring was used. An English book on Etiquette, published in 1732, says, the bride may choose on which finger the ring shall be placed, and it says some brides prefer the thumb, others the index finger, others the middle finger, "because it is the largest," and others the fourth finger, because "a vein proceeds from it to the heart." At the present day

the wedding ring is used in the services of nearly all the different denominations. The engagement ring is removed at the altar, usually by the bridegroom, who passes the wedding ring (which is a plain gold band, with the date and the initials engraved inside) to the clergyman, to be used by him in the ceremony. On the way home from church, or as soon thereafter as convenient, the bridegroom may place the engagement ring again on the bride's finger, to stand guard over its precious fellow.

REMEMBERING SERVANTS.

One very pleasant custom, which should not be overlooked, is that of making some small present to the servants as a souvenir of the joyous occasion. The bridegroom should make some presents to the servants in his father-in-law's family, especially those who have been most attached to his wife.

WEDDING ANNIVERSARIES.

THE object of anniversaries is to recall vividly to mind events that are past, and which have left an impression or marked a crisis in our lives. It has now become the general custom to celebrate the wedding anniversaries, and these occasions may be made very pleasant, but the custom of giving presents at these times is often, as at weddings, carried to an extreme, and any ostentatious display is vulgar and ill-bred.

The first anniversaries are merely occasions of cordiality and pleasure. For the paper wedding, which is the first anniversary, the presents should be entirely of paper; and for the second anniversary (the cotton wedding) the presents should be of cotton cloth. To be in keeping with the occasion, the invitations also are printed on cotton cloth.

The wooden wedding (the fifth anniversary) is usually the signal for a frolic, and anything, from a wooden mustard spoon to a set of furniture, may be sent in. Elegant wood carvings are often given. Invitations may be sent on the delicate and beautiful wooden cards, which are almost equal to ivory.

The tin wedding (the tenth anniversary) is often very gay, and the fun waxes "fast and furious." Anything made of tin may be sent, and the presents are often fantastic and ridiculous. The invitations may be written or printed on tin cards, or on note paper, with a tin card enclosed in the same envelope.

The crystal wedding occurs on the fifteenth, and the china on the twentieth anniversary. For the first, gifts of glassware should be sent, and for the latter, china, porcelain, etc. The invitations should be on the ivory or celluloid papers, which are so beautiful. The Scotch think either the husband or wife will die within a year if the twentieth anniversary is even talked about, and many superstitious people refuse to observe it. There is doubtless about as much foundation for the belief as there is for the old superstition that Satan appears as a black cat!

The silver wedding, which occurs on the twenty-fifth anniversary, may be made a very pleasant occasion. These reunions have been so often made the occasion for extravagant display, that many people have been led to confine their invitations to their own families or intimate friends. Others have "No presents received" engraved in one corner of the cards of invitation, and we most heartily commend the custom, as it relieves those who are invited from the feeling that they are being levied on. So many articles of ornament and use are made of silver, that there is a large list from which the relatives and friends who wish to give them may select presents. The invitations should be printed in silver, on the finest note paper.

The golden wedding, which comes on the fiftieth anniversary, is a rare occurrence. Few people survive the many ills which flesh is heir to and live to celebrate their golden wedding. Such couples must be old, and may well receive presents of gold from their relatives and friends. The invitations should be printed in gold, on fine white paper. Much latitude is allowed in the giving of presents on these occasions, and they are by no means necessarily confined to articles of gold, but friends offer such tributes of regard as they choose. It

is very pleasant if the bride can wear some article of dress which she wore at her first wedding while receiving the congratulations of her friends.

The diamond wedding comes on the seventy-fifth anniversary, and few, indeed, are those who live to celebrate it. The sands of life are then running low, and the jewels the occasion calls for can give little pleasure. The invitations may be printed on diamond-shaped cards, and enclosed in envelopes of the same shape.

On some of these anniversaries the wedding ceremony has been repeated, and the question as to its propriety is often asked. No event in life is more important than marriage, and on this institution all our civilization rests, and we should pronounce unhesitatingly against trifling with it in any such way.

Invitations to these various weddings are often issued somewhat in this style:

1865. 1890.

Mr. and Mrs. John Ray

request the pleasure of your company

on Tuesday, June third,

at eight o'clock.

Silver Wedding.

John Ray. Lucy Frost.

Or, in place of the "Silver Wedding," may be "Tin Wedding," "Golden Wedding," or whichever it may be. The names at the end, however, are omitted by many. Some invitations transcribe the original marriage notice published in the newspaper at the time, but simplicity is always the best etiquette.

Occasionally the "at home" form of invitation is used, in which case it takes the following form:

1840. 1890.

Mr. and Mrs. William Howe

At Home

October twenty-fifth, 1890,

at eight o' clock,

94 Arcade Court.

Golden Wedding.

The paper, cotton, leather, wooden and tin weddings, are generally very social and enjoyable occasions, without the ceremony of those of riper years. Gifts are not expensive and may be freely indulged in, and the more fun provoked by their absurdity the better. Coffee, chocolate, salads, cake and ices, are generally served at these entertainments. At the earlier weddings it is optional, but at the silver and golden weddings, a loaf

of wedding cake is demanded, and the house is decorated with flowers.

For the convenience of our readers, we append a list of the wedding anniversaries in the order in which they come, but many of them are little observed. Authorities differ in regard to some of them, as for example, the fifteenth and twentieth, and for this reason we give the different forms. The crown-diamond is new, and, of course, very rare, but we have seen an account of one such wedding where the combined ages of the couple amounted to *one hundred and seventy-eight years!*

First Anniversary.....Paper Wedding
Second Anniversary.....Cotton Wedding
Third Anniversary.....Leather Wedding
Fifth Anniversary.....Wooden Wedding
Seventh Anniversary.....Woolen Wedding
Tenth Anniversary.....Tin Wedding
Twelfth Anniversary.....Silk and Fine Linen Wedding
Fifteenth Anniversary.....Crystal (sometimes the Iron) Wedding
Twentieth Anniversary....China (sometimes the Floral) Wedding
Twenty-fifth Anniversary.....Silver Wedding
Thirtieth Anniversary.....Pearl Wedding
Thirty-fifth Anniversary.....Coral Wedding
Fortieth Anniversary.....Ruby Wedding
Forty-fifth Anniversary.....Bronze Wedding
Fiftieth Anniversary.....Golden Wedding
Sixty-fifth Anniversary.....Crown-Diamond Wedding
Seventy-fifth Anniversary.....Diamond Wedding

ETIQUETTE OF FUNERALS AND MOURNING.

HEN death enters a family and claims some loved one as its prize, it is incumbent on all to show the mourners the utmost kindness and consideration. The world has always been awe-struck by the appalling mystery of death, but the tendency at present is towards less gloom and outward display of the "pomp, pride and circumstance of woe," and many now discard altogether the outward emblems of an inward grief. And yet a mourning costume does, to a certain extent, shield the wearer from the rude jostlings of a gay and thoughtless world.

ARRANGEMENTS FOR THE FUNERAL.

The gentlemen of the family see those who are to officiate at the ceremonies, as the ladies see none but their most intimate friends before the funeral. It is customary to leave the details of the funeral to some near friends, but in case there are none such prepared to take charge of the matter, it is usually left to the undertaker. A statement of the amount to be expended should be made to him, and then he can lay his plans accordingly. No one is expected to go beyond his means, and display at funerals is in bad taste. Even the rich now study simplicity.

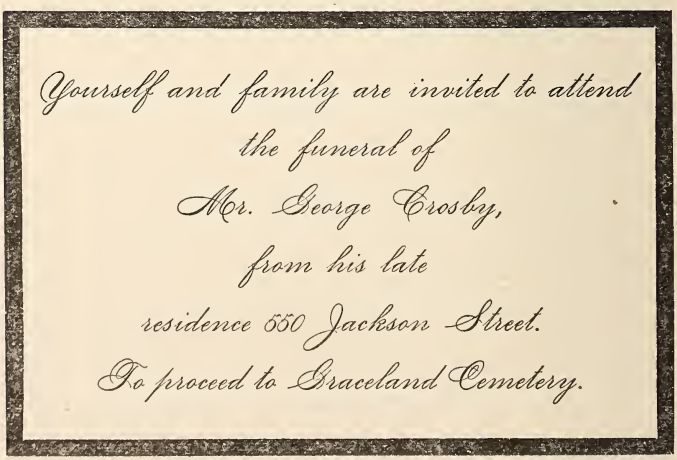
If the deceased belonged to some organization which expects to conduct the funeral, prompt notice of the

death should be sent, so that the members may have time to make their arrangements.

The body of a man is usually dressed in black, but for the young of both sexes white is the most appropriate. For a woman, much latitude is given to differing tastes, but for her, also, nothing is more appropriate than white.

NOTICES OF A FUNERAL.

Friends and acquaintances generally are notified through the papers, in which case it is well to add, "without further notice," but notes are always sent to pall-bearers, requesting them to serve, and those who receive such notes should reply immediately. In cities and large towns, or where it is thought the notice may not reach them otherwise, printed invitations are often issued to the friends of the family, usually on fine, small note paper, with a heavy black border, and in somewhat the following form:


Yourself and family are invited to attend
the funeral of
Mr. George Crosby,
from his late
residence 550 Jackson Street.
To proceed to Graceland Cemetery.

Or, if the funeral is held in a church, in place of the lines giving the residence the church should be given, as, "from St. Paul's church," or whatever it may be.

Carriages should be provided for all thus invited, and none but those suffering from a similar deep affliction are at liberty to decline such an invitation. Attendance at the funeral is the only answer needed.

THE SERVICES.

Some near relative or friend of the family receives the guests as they arrive, if the services are held at the house. The relatives take a last look at the remains before the arrival of the guests, and are not seen again until the services begin. The clergyman takes his stand near the head of the coffin, or where he can be most readily heard by those present, and conducts the services in accordance with the rites of the church to which he belongs. It is now the custom for friends to take a last look at the remains at the house, before the services begin, instead of at the church, when services are held there. At the conclusion of the services, the master of ceremonies directs the mourners to the carriages and assists them to enter, and, as they pass out, all present stand with uncovered heads.

Any attempt at jests, or levity, is shockingly coarse and rude at a funeral, and even the bitterest enemies meeting at such a place are expected to bury their animosity for the time being.

The custom of decorating the coffin with flowers is a most beautiful one, but in large cities it is often the occasion of so much lavish display that the request is frequently made that no flowers be sent. Otherwise, nothing is more appropriate than a modest tribute of this kind.

Those who attend a funeral, ladies especially, should dress in dark and sombre colors.

THE PROCESSION.

The attending clergyman precedes the hearse; so also should a military or other organization. The pall-bearers, of which there are usually six, though sometimes eight, walk beside the hearse, equally divided in number. If they ride they precede the hearse. The relatives follow, the nearest going first. The attending physician, if present, should immediately follow the relatives. At the cemetery, the clergyman precedes the coffin to the grave. In England, lady friends seldom go to the church or the grave, although custom permits it in this country if they so desire.

After the exercises at the grave, the guests return to their respective homes, the immediate family alone going to the house of mourning.

CALLS OF CONDOLENCE, ETC.

Friends and acquaintances call upon the bereaved family in about a month, and leave their cards; and the most intimate friends may call much earlier. Only those very intimate, however, expect to see the family. These cards are preserved and properly acknowledged when the mourner re-enters society. A bereaved wife or mother sees none but her family for several weeks after the funeral. Kind notes of condolence or sympathy may be left, and gifts of flowers, or other delicate expressions of interest, are grateful to the afflicted ones. These notes of condolence should not be on black-edged paper. When those who have been in mourning wish to re-enter society, they send cards to their acquaintances as an intimation that their period of seclusion is over.

Society will not intrude upon their privacy until such notice is received, although cards can be sent with the words, "To inquire," written at the top. Cards in reply to these should have, "Thanks for kind inquiries," written on them.

DRESS AND PERIODS OF MOURNING.

The question is often asked, how long "the habiliments of woe" should be worn. In America, society has not laid down any very strict rules, but the following are those sanctioned by the best authorities and the usage of society:

For a Husband.—The usual period of mourning is two years, although it is sometimes shortened to one. For the first six months the dress should be of crape and bombazine, with a crape bonnet and long crape veil. For the first three months the veil is not lifted in the street at all. After six months the crape may be removed, and grenadine and dead trimmings used. After the first year a lighter veil may take the place of the heavy one, and the mourning may be lightened somewhat. The custom of wearing purple the second year is obsolete. Jet ornaments only, or diamonds set as mementos, should be worn. The black kid gloves, which are worn in the deepest mourning, are objectionable in warm weather. The *gants de Suède* or black silk gloves are pleasanter to wear, and in better style. Seal-skins and black furs of all kinds are worn when in deep mourning. Some, though few, hold that the mourning should not be lightened at all for two years.

Many widows never leave off their mourning, which is considered an especial mark of respect for the dead.

For a Wife.—The widower wears mourning for one year in America, and two years in England. Widowers re-enter society much earlier than widows, and it is an

accepted rule for gentlemen to enter society much earlier than ladies when mourning relatives. Some of our ladies, who insist on "equal-rights," may object to this, but such is the rule.

For Parents.—The period of mourning is one year for parents, although after the first six months it is lightened somewhat. The heavy black veil is worn at the back of the bonnet, and not, like the widow's veil, over the head and face.

For Grand-Parents.—The rule is the same as for parents in America, but in England this mourning only lasts three months.

For Brothers and Sisters.—For these the period of mourning is one year. Crape is worn six months, and for the succeeding six months, sombre silks, grenadines and cashmere are worn.

For Children.—For those above ten years of age mourning lasts nine months. The first three the dress is trimmed with crape, but less heavily than for a husband. For younger children mourning is worn from three to six months. For an infant, six or seven weeks is the usual time.

For Uncles, Aunts and Cousins.—For these the period of mourning is from three to six months. When these are relatives by marriage only, from six weeks to three months is considered long enough. In such cases, often, crape is not worn at all, even at the first, but colors are discarded from the dress.

For Nephews and Nieces.—For these the mourning is the same as for an uncle or aunt.

For a relative who leaves you an inheritance, the mourning is the same as for a grand-parent.

Wives wear mourning for their husband's relatives the same as they would for their own, and husbands do the same for their wives.

For distant relatives and friends, the degree of intimacy regulates the period of mourning—from six weeks to three months being the rule.

GENERAL HINTS.

The French rule varies somewhat from the English and American, and their periods of mourning are generally shorter. Many people appear to be shocked at the brevity of French mourning, but sombre clothes are by no means the necessary adjuncts of grief. In America the ideas of propriety vary somewhat in different parts of the union, New England requiring less outward display than some other sections, and in general there is probably at present a tendency to shorter periods of wearing and less parade of the sombre emblems of woe. The French customs are about as follows: For a husband the wife wears mourning for one year and six weeks—divided into six months of deep mourning, six months of lighter and six weeks of half mourning. For a wife the husband wears mourning for six months—three being deep, and three half mourning. For a father or mother the rule is the same as for a wife. For a brother or sister the period is two months—one of full and one of half mourning. For a grandparent the rule is two and one-half months of light mourning. For an uncle or aunt ordinary mourning is worn for three weeks only, and for a cousin two weeks.

It is considered disrespectful for a person in mourning for a husband, brother, parent or child, to be seen at the opera or theatre, a party or dinner, until six months have elapsed, although it is allowable to attend a concert after three months. To seek such gayeties at such a time not only displays heartlessness on the part of the mourner, but the sombre mourning cos-

tume casts an air of gloom illy in keeping with the joyousness of such occasions. Those who do not wear mourning can do as they choose, but those who adopt it are expected to observe the restraint which it imposes.

Mourning should be discarded gradually, or otherwise it may be unpleasantly remarked that it was worn perfunctorily, and is discarded with unseemly delight.

The wearing of heavy crape veils is objected to by physicians. Injury to the eyes is a frequent result, they claim, and also the deleterious dyes are breathed into the nose, producing catarrhal disease. It is a pity they could not be discarded, but the tyrant fashion demands their use by her slaves. A small veil of black tulle may be pinned over the nose and eyes, and the heavy crape veil thrown back as frequently as possible, which will afford some relief to those who wear them.

When the head of the family dies—and sometimes for other members of the family—the servants are presented with suits of mourning. The coachman is dressed in black, with weeds on his hat, and the family carriage is lined with black.

Mourning stationery is often used, but the narrower borders are preferred, on account of the ostentation of very wide ones. The period of its use varies from one to two years.

Even those ladies who are not in mourning, should wear black dresses when attending a funeral. A bright colored bonnet or shawl has a bright and festive appearance not in harmony with the solemnity of the occasion. For a gentleman to wear a light colored or straw hat is considered disrespectful, and black or dark clothes are most appropriate.

Black gloves, of cloth, silk or thread, may be worn, instead of kid, in the deepest mourning, and for the first month no jewelry is worn.

The silks worn when in mourning should be lustreless, and the ribbons without gloss. In the deepest mourning, trimmings of all kinds are omitted, but are permitted when the mourning is lightened.

Handkerchiefs, with wide, black borders, may be carried in deep mourning, and those with narrower borders substituted as it is lightened.

ETIQUETTE OF DRESS.

ALTHOUGH it is not true that "dress makes the man," it is true that dress is an index of character, and as such by no means unimportant. Our first impression is produced on strangers by the clothes we wear, and, as first impressions are often lasting, it is best that they should be favorable. A shabbily dressed man feels awkward and ill at ease, and a shabbily dressed woman still more so. Nature provides a suitable costume for plants and all animals, excepting man, but the "lords of creation" must devise their own covering, and exercise their own taste in so doing. A due regard for etiquette would require every one to dress well and suitably for every occasion. To make the best appearance they can with the means at their command, is incumbent on both men and women. Women of tact know full well that even sensible men take pride in their wives' appearance. Careless and slovenly women lose thereby a measure of their influence, for men, as a rule, are not attracted by slatterns, and the most devoted wife can never be proud of a slovenly husband. It is probable that not only is dress an index of character, but it doubtless also influences the manner and disposition somewhat, so that mean and shabby clothing tends to give any one mean and shabby ways.

> "Costly thy habit as thy purse can buy,
> But not expressed in fancy—rich not gaudy;
> For the apparel oft proclaims the man."

But while all this is true, it is also true that for weak minds an inordinate love of dress is a dangerous passion, and may easily become a curse. For the poor clerk's wife to try and rival, in richness of dress, the wealthy banker's, is so evidently foolish as to be apparent to all, and it is a great temptation to her husband to try and obtain in unlawful ways money with which to gratify her. Such women should know that extravagant display is ill-bred and vulgar, as well as foolish. She who thoroughly understands her circumstances and adapts her dress thereto, displays both good taste and good sense. When two young people are beginning life together on a small income, and they have their own way to make in the world, it should be the pride and delight of the young wife to see how little she can spend on dress, and yet appear fresh and attractive. The French women have always been credited with the most genius for dress, and they do have an eye for the harmony of colors and the fitness of things that puts the average English woman to the blush, but the American women are little, if any, their inferiors in these regards.

Many of our readers have, no doubt, noticed that the old word "gown" is coming into vogue again. It is applied to the outer garment usually worn by ladies, while the word "dress" is applied to the *tout ensemble* —the whole combination of the clothes.

A few hints and general directions about dress may be given, as follows:

Perfect neatness and cleanliness are of the first importance.

It is said that refinement of character is never associated with vulgarity of dress.

Study the society with which you expect to associate, and adapt your dress thereto.

The pronounced and showy colors formerly worn, are not now allowable.

Dress should be pleasant to look at, and should harmonize with the season of the year.

A lavish display of jewelry and ostentatious costumes are in bad taste.

Extremely low-necked dresses—so low as to cause remark—are vulgar.

A dress so perfectly in harmony with one's character and surroundings as to be unnoticed, is in the best of taste. She who thoroughly understands herself and her surroundings, and adapts her clothing thereto, always appears well dressed.

To "out-Herod Herod" in going to the extreme of fashion, is in bad taste; it is equally so to disregard the prevailing style altogether.

Tight lacing is going out of style at present, in all countries.

Perfumes should be used in moderation, if at all. None but the best should ever be used, as cheap perfumes are intolerable. As musk, patchouly and sandalwood make many sensitive persons ill, a due regard for the feelings of others would forbid their use.

A competent authority on dress says: "Thin ladies can wear delicate colors, while stout, florid persons, look better in black or dark gray. For old, as well as young, however, the question of color must be determined by complexion and figure. Rich colors harmonize with brunette complexions and dark hair; delicate colors, with persons of blonde hair and complexion."

The usual gown for ladies of wealth and position should be of dark silk. Jewelry, flowers in caps, or hair ornaments, and light silk gowns, are not suitable for morning wear. Diamonds should be reserved for the evening.

We offer the following hints in regard to the different styles of dress suitable for various occasions:

THE EVENING DRESS FOR LADIES.

The evening dress for ladies is worn at all festivities, and should, from first to last, be expressive of luxury. At all brilliant evening assemblies, the dress may be as rich and elegant as one chooses to make it. Incongruities, however, should be avoided. Jewelry may be worn, and the full dress costume, but dresses very low in the neck are in bad taste. The full evening dress is worn at balls, large dinners, and parties. The gown should be in the prevailing fashion, but as that constantly varies, we cannot give more explicit directions.

BALL DRESS FOR LADIES.

For the ball room the full dress should be worn. Those who dance should not wear heavy silks, but their dresses should be light and airy. For young people, gowns of light gossamer fabrics—net, tulle, or tarletan—are most appropriate, trimmed with ribbons or flowers. Flowers may be worn in the hair, and for young ladies the natural are more suitable than artificial ones. Chaperons and elderly ladies may wear the dress suitable for a dinner, and it need not be cut low in the neck, unless they prefer it, and then a lace scarf or shawl may be thrown over the shoulders. Jewelry never looks as well if pieces of different sets are worn together—such as a diamond brooch with emerald ear-rings or a necklace of pearls—and, therefore, the ornaments should match in character. Steele says that diamonds "may tempt a man to steal a woman, but never to love her," which may console those who do not own them. It is not in good taste for young ladies to decorate themselves with any excess of jewelry at any time.

DRESS FOR THE OPERA.

The opera admits of elegant dressing. The evening gown may be worn, with ornaments in the hair instead of a bonnet. The lighter colored gowns are more pleasing, and add to the appearance of the house. At *matinées* a bonnet is always worn, and it may be very elegant and dressy, when desired.

DRESS FOR THE THEATRE.

For the theatre any attempt at display is out of taste, and the dress should be plain. Either a hat or bonnet may be worn, but it is a pity the sensible habit of removing the hat could not be introduced, out of regard for those who sit in the rear. The promenade dress may be worn, with dark gloves to harmonize.

DRESS FOR LECTURES AND CONCERTS.

Lectures and concerts admit of somewhat more display than the theatre. A silk gown, with some lace and jewelry, may be worn. The kid gloves should be light colored or white.

DRESS FOR CHURCH.

The dress for church may be rich in texture, but it should be simple and free from display. A church is the one place on earth where all classes should meet on an equal footing, and to flaunt one's elegant jewelry or dresses in the eyes of poorer or less fortunate people, while ostensibly worshipping Him who was so poor He had not where to lay His head, is manifestly in bad taste. Many wealthy and well-bred people recognize the propriety of plain dressing for church, and wear simple and unostentatious clothes at the house of God. Very little jewelry should be worn.

THE ORDINARY EVENING DRESS.

The ordinary evening dress, when at home, should be becoming and tasteful. Any of the heavy woolen dress goods in winter, or lawns or grenadines for summer, are appropriate, and silks are always suitable. Some jewelry may be worn, but diamonds should be reserved for occasions of more display. Bright ribbons may be worn at the throat and in the hair. The same dress is suitable to wear when making an evening call.

DRESS FOR INFORMAL EVENING PARTIES.

For an informal or social evening party, a little richer gown may be worn. Low-necked dresses are not usual on such occasions, but if they are worn, the shoulders should be covered with a lace scarf or shawl. High-necked and long-sleeved dresses are in better taste on such occasions. If gloves are worn, they should be light colored, but they may be worn or not, according to the taste of the individual.

THE FULL DINNER DRESS.

The full dinner dress is rich and elegant. Silks, satins and velvets, trimmed with laces, are worn, and costly jewelry, but everything should harmonize. In the summer, light, rich goods may be worn. Young ladies wear lighter tints and materials than the elderly ladies. For dinner, all the light neutral tints are suitable, and dark blue, purple, black, dark green, brown and fawn color.

A hostess should never make an effort to outshine her guests, and her dress should therefore be subdued in tone. Plain jewelry is worn when the dinner is held in daylight, as diamonds are usually reserved for gaslight.

DRESS FOR RECEIVING CALLS.

Ladies who have special days for receptions, should wear quiet colors on those occasions, but the gown should be of silk, or other appropriate material. A little jewelry may be worn, but ostentation should be avoided. For New Year's, and other special occasions, the dress may be rich and elaborate, and full evening dress should be worn when the curtains are drawn and the gas lighted. A lady engaged in her household affairs, should receive casual callers in her morning dress, which should be plain and scrupulously neat, but they should never be kept waiting while a dress is changed. Receive them at once, or send word you are "engaged," or "not at home."

THE MORNING DRESS FOR HOME.

A lady's morning dress should be simple and suited to the time of day. It may be inexpensive, but it must be exquisitely neat; the ribbons fresh, and the cuffs, collars, or *ruches*, clean and spotless. In summer, light morning dresses, of some material that will wash, are suited to young ladies, whether married or not. Much jewelry, or any light laces, are decidedly out of place, and so is an old "company gown," furbished up for the occasion. A little richer style of dress is admissible when visiting at a friend's house.

For a late breakfast, and at a watering place, imitation lace is suitable, and a more luxurious style of dress.

VISITING COSTUMES.

The costumes worn for visiting, or for day receptions, are of richer material than walking suits. The taste of the wearer may be displayed in the bonnet, which may be either rich or simple, but should not be extravagantly

fine. In summer all should be cool, bright, agreeable to the eye, and pleasant to wear; and in winter, a shawl, velvet jacket, or fur trimmed mantle, may accompany the carriage visiting dress.

MORNING DRESS FOR CALLING.

For morning calls, the most appropriate dress is of black or neutral tint, with a sparing use of colors. The walking dress may be worn, or the carriage dress, when accompanied by the carriage. Light colored gloves are invariably worn when paying calls, except by persons in deep mourning.

DRESSING FOR WALKING.

Walking suits may be simple, substantial and quiet in color, and they should not be worn so long as to sweep the sidewalk. In the country they should be strong and tasteful, but in the city more richness is admissible. Thick boots are now, fortunately, fashionable, so that a little mud is not a terror. Fine laces and elaborate gowns should never be worn on the street—they should be kept for balls and full dress occasions. Neither should a "dressy" hat be worn on the street, but the hat or bonnet should be plain, and should match the gown as nearly as possible. The waterproof cloaks, now so common, are much less troublesome than an umbrella.

DRESSING FOR DRIVING.

The dress for driving is very different from the walking dress. Light colored silks, long skirts, lace parasols and feathery hats, are suitable for a carriage ride through a park or the streets of a city, and rich furs may be worn in winter. In the country, or where the

dust and mud would soil the clothes, a plain and simple dress should be worn. For the top of a coach, where it is now so popular and fashionable for ladies of certain "sets" to ride, a plain and serviceable suit is in every way preferable to the elaborate and showy dresses so often worn. The Princess of Wales lately showed her usual good taste by appearing on top of a coach in London in a suit of navy-blue flannel. Those young ladies who appear on the top of a coach in a costume fit only for a ball room, display ignorance of the fitness of things, and need not complain if they are subjected to ridicule, or made the butt of caricaturists. Both good sense and good taste would dictate a modest and serviceable costume for such a place.

DRESSING FOR RIDING.

For horseback riding, the dress should be made of broad-cloth or waterproof. The former is the most stylish, but the latter is better for service. Lighter costumes may be worn in summer. To prevent the skirts from being blown by the wind, they should be weighted by having shot sewed in at the bottom of the left hand breadths. It is an excellent idea to wear the riding skirt over another of the usual length, so that in case of accident the riding skirt may be slipped off, and yet leave the rider properly dressed. The habit should fit perfectly and button nearly to the throat, and a linen collar, with a pretty neck-tie, is worn. The sleeves come to the wrist, with linen cuffs beneath them. Strong leather gloves, with gauntlets, are worn, and the whip is light and plain. The hat should be in the prevailing fashion, but no long veil should be worn to flaunt in the wind. Embroidery and laces should never be worn with a riding habit.

DRESSING FOR TRAVELING.

The traveling costume should be made for service and free from superfluous ornament, for nothing is so hard on ordinary clothing as traveling. A linen duster may be worn to protect the clothes in summer, and a waterproof in winter. Dark or neutral tints, that do not show the dust, should be worn, rather than any light colored fabrics. White is never worn to travel in. Ladies going a short distance in the cars for a brief visit, may wear any dress suitable for the occasion, and their fresh, airy costumes, are often objects of envy to excursionists in travel-stained and dusty raiment. The hat should be plainly trimmed and protected from the dust by a veil. The experienced traveler looks out for comfort and provides a waterproof, and a shawl or wrap in cold weather. It is better to have trunks large enough to hold all your things, with a hand valise to hold the few articles needed on the journey, than to burden yourself or others with a lot of small packages.

DRESS FOR LADIES OF BUSINESS.

There are so many avenues now open in which ladies may earn a livelihood, that we have a large class of business women. Their dress should be made with special reference to comfort and a free use of their bodies. The colors should be plain, and while the dress may be valuable, it should not be heavily trimmed. Excessive display, or ornamentation, is out of place. While engaged in business, quiet colors should be worn, and display avoided, reserving the rich and elegant clothes for their appropriate occasion. Little jewelry should be worn, and the hat should be tasty, but without many flowers or feathers.

DRESS FOR LAWN PARTIES, ETC.

The dress for lawn parties, bazaars, promenade concerts and flower shows, may be bright and gay, and even coquettish. Much taste and elegance may be displayed. A dressy bonnet or hat may be worn, and the whole costume made as effective as possible. Young ladies wear light and fine materials, which harmonize with their character, while elderly ladies wear silks, or other handsome material, richly trimmed with lace, and a lace scarf or shawl may also be worn.

DRESS FOR YACHTING.

Yachting suits should be warm and made of some durable material, such as serge or tweed, that will not be easily spoiled by a little salt water.

DRESS FOR PICNICS, EXCURSIONS, ETC.

For picnics, excursions, or the sea shore, the suits should be made of strong and useful material. Something that will wash, or that will look well at the end of a hard day's jaunt, is more serviceable than any light and flimsy material that will easily tear or become soiled.

DRESS FOR CROQUET PARTIES, ETC.

The dress for croquet, archery and skating parties, may be brilliant in color and short enough to admit of freedom of movement. A stout boot may be worn, but it should fit neatly. For archery and croquet, soft and pliable gloves should be worn, and a hat that will shield the face from the rays of the sun. For skating, velvet and furs and warm clothing should be worn, and fur-trimmed gloves. The dress should indicate warmth and comfort. Tight shoes will give cold feet.

BATHING COSTUME.

For a bathing costume flannel is the best material. Various colors are worn, but blue and grey are the best, and the trimming may be bright worsted braid. An oil-silk cap may be worn to protect the hair from the salt water. It is hardly necessary for us to say that no modest, well-bred woman, will wear the close fitting and abbreviated costumes sometimes seen, alas! with too evident an intent to display one's charms. The legs and sleeves should be long, the neck high, and the costume loose and full.

THE WEDDING DRESS.

The wedding dress should always be white, whether of silk, satin, or other material. The bridal veil seems to be a survival of an old Anglo-Saxon custom, of having four tall men hold a large, square cloth over the bride during the ceremony, to hide her blushes. The bridal veil has now become an essential feature of weddings, and must always be white and long. It may, or may not, cover the face. White satin slippers are worn, and white kid gloves, although the latter are sometimes omitted. The bridal wreath is often made of orange blossoms, which are considered the most appropriate for that purpose, and the other flowers carried by the bride should be white. As orange blossoms are often difficult to procure, other natural flowers frequently take their place. Myrtle leaves are very appropriate, and are sometimes worn, as they are emblematic of marriage. The bridal robe is often adorned with garlands of artificial flowers, although, of course, natural flowers are preferable. Jewelry should not be worn, unless it be diamonds or pearls.

Widows, on remarrying, wear light neutral tints, but never white, and they always omit the orange blossoms.

At strictly private weddings, when the bride starts at once on her wedding tour, she is married in her traveling suit. It is sometimes more heavily trimmed than an ordinary traveling suit, but to avoid attracting attention it is better to have it plain.

THE DRESS FOR BRIDESMAIDS.

The bridesmaids commonly dress in white, but more variety is allowed in their dress than in that of the bride. Veils may be worn, but they should always fall entirely down the back, and should never be as long as that of the bride. Usually all the bridesmaids dress alike. Sometimes, however, they wear gowns of the primary colors, one blue, one pink, one red, and one yellow; but white, of some material less expensive than the bride's costume, is most suitable It is not proper for a bridesmaid to wear a finer gown than the bride. The bouquets may be of colored flowers. Neither the bride nor her bridesmaids wear anything over their shoulders, except their dresses and veils.

DRESS SUITABLE FOR WEDDINGS.

The older guests at a wedding should wear rich and handsome gowns, but, of course, black or mourning costumes are not in harmony with such an occasion. The young ladies, other than the bridesmaids, should wear any dainty material, as light colored silks, or fine muslins. Children, when present, are dressed in muslin and lace, with bright ribbons, if girls, and the boys in some fancy costume.

DRESS SUITABLE FOR WEDDING RECEPTIONS.

If the wedding reception is held in the evening, the guests should wear full evening dresses. At the recep-

tion, as at the wedding, mourning costumes should never be worn by guests; the bride and bridesmaids may wear the wedding suits. If the reception is held in the morning, handsome promenade costumes may be worn, and white gloves.

MOURNING DRESSES.

For mourning dresses, and the periods of mourning, see the article on "Etiquette of Funerals and Mourning."

GLOVES FOR LADIES.

Ladies wear gloves when riding or driving, calling, shopping, at the theatre or opera, at church, at balls and receptions. Any tint may be worn when shopping, calling, or at church. Delicate shades should be worn at evening parties, and white gloves at balls. Gloves are not worn at dinner.

ETIQUETTE OF DRESS FOR GENTLEMEN.

The subject of dress is not considered so important by gentlemen as by ladies, and yet no real gentleman is indifferent to his dress and personal appearance. A few general hints in regard to their dress may be offered, as follows:

The true gentleman is scrupulously neat and clean. Collars and cuffs should be faultlessly white, and the clothes well brushed.

H. H. (Helen Hunt) once said to a friend of the writer (who was then a little boy playing with her son): "There are three things a gentleman will always do—he will keep his boots nicely blacked, his teeth clean, and his finger nails clean."

Hair oils and pomades are not used now, as formerly. They are considered vulgar, and they certainly are not

cleanly. No gentleman should use hair dye. It deceives no one, and it makes the features look coarse.

Clothes of some plain color are always in the best taste, and so are white collars and cuffs and shirt bosoms. The fancy striped and spotted shirts and collars are sometimes worn in summer, but they always look a little rowdyish.

Let bar-tenders, gamblers and sporting men, monopolize the extravagant displays of jewelry. As a rule, wear no jewelry that is not useful. Shirt studs, cuff buttons, a scarf pin, a watch chain, and one ring, are about all the jewelry allowed to gentlemen, and these should be plain, and not too showy.

Don't saturate your clothing with perfumery. Josh Billings once shrewdly said, that "the best perfume he knew of for a man came from perfect cleanliness."

The English rule, which is generally adopted here, is, that the full dress suit should never be worn earlier than a six o'clock dinner. The French rule of wearing the dress suit on all ceremonious occasions, whenever they occur, is not accepted in America.

The dressing gown should never be worn at the table, nor anywhere outside of the dressing room, or sick room.

Finally, don't dress like a "dude," or a "swell," nor carry a little poodle dog (a man's glory is in his strength and manliness—not in aping silly girls), nor cock your hat on one side, nor tip it back on your head (let it sit straight and square), nor wear anything conspicuous or that will make you offensive to others.

THE EVENING DRESS FOR GENTLEMEN.

The full evening dress for gentlemen has long been the same, and varies little from year to year. It con-

sists of a dress or "swallow-tail" coat, black trousers and vest, the latter cut low, and cravat and gloves, either white or some very light tint. The shirt front must always be white and immaculate. The shirt studs and sleeve buttons plain and simple. The hair should be neatly combed and trimmed—but not so short as to resemble a prize fighter, nor so long as to suggest the "wild, untamed savage," in a dime museum. The evening dress is worn at balls, large dinner-parties, and the opera. It is never worn at church, nor anywhere else on Sunday. In small towns, or where the full evening dress is considered an affectation, it should not be worn. "At Rome do as the Romans do." The regulation evening dress is the same throughout the world, but many gentlemen seem ignorant of the dictates of etiquette in regard to wearing it. The French rule is, to wear it on all ceremonious occasions, but the uniform English and American custom forbids its use at a morning reception, or *anywhere* before six o'clock. Gentlemen should be careful not to array themselves in such a suit on improper occasions.

THE MORNING DRESS FOR GENTLEMEN.

The morning dress consists of a black frock cut-away coat, black vest, or white in summer, light colored trousers, and silk or Derby hat, and a black tie. A white tie should not be worn with a frock coat. A light coat with black trousers is never allowable, and a frock coat with black trousers is considered in bad taste. The morning and evening dress should be kept quite distinct from each other, and no attempt made to combine them. The morning dress is worn at church, at morning receptions, social parties, kettledrums, garden parties, when making calls, and at places of amusement.

THE DRESS OF GENTLEMEN FOR WEDDINGS.

At morning weddings (that is all weddings before six P. M.) the gentlemen, including the bridegroom and "best man," wear the regular morning dress. The bridegroom and "best man" may wear gloves or not, but light colored gloves should be worn, if any, and also light tinted ties are then expected. If a formal reception is held in the evening, gentlemen may wear the full evening dress, and, of course, the evening dress may be worn at an evening wedding, that is, one after six P. M., but not at any wedding held before that hour.

GLOVES FOR GENTLEMEN.

Gentlemen wear gloves in the street, when riding or driving, at church and places of amusement, when making calls, at balls, receptions and evening parties. Gloves are *never* worn at dinner, and not usually in the country. Any shade may be worn at church or places of amusement, or when calling. Delicate tints are most appropriate for evening parties, and white gloves are worn at balls. Ungloved hands are preferable to worsted or cotton gloves, which are not allowable for gentlemen at any time.

THE HARMONY OF COLORS.

In considering the subject of dress, the harmony of colors must be taken into account, and also the size and surroundings of the wearer. If two colors, which do not harmonize, are worn at the same time, the effect is discordant and unpleasant. So, also, children may be appropriately dressed in bright colors, while the old look best in dark and neutral tints. Again, the complexion of the wearer must be considered. Bright col-

ors, like scarlet and orange, look well on a brunette, harmonizing well with her complexion, while a blonde looks best in delicate tints, such as light blue, mauve, and pea-green.

Not only are the colors important, but the size and figure of the wearer should be considered. Thus, a small person should not wear large figures, plaids or stripes; indeed, pronounced figures and broad stripes, or plaids, which render the wearer conspicuous, are never in the best of taste. Stripes on a tall, slim person, will increase her apparent height, while a short, thick-set lady, should avoid flounces, or any horizontal trimming of the dress, which will only seem to increase her size. Such persons should wear quiet colors, and not indulge in much drapery, while full draperies may be worn by tall and slender ladies.

For the convenience of our readers, we give a quite full list of the colors that harmonize, which they may find convenient for reference:

Black harmonizes well with pink; lilac; scarlet; maize; slate color; orange, a rich harmony; white, a perfect harmony; brown, a dull harmony; drab or buff; white or yellow and crimson; orange, blue and scarlet; chocolate-brown; yellow, bronze and light blue; cardinal, blue and old gold brown.

Blue harmonizes well with black; gold, a rich harmony; orange, a perfect harmony; chestnut; maize; straw color; white; fawn color, weak harmony; stone color; drab; lilac, weak harmony; crimson, imperfectly; pink, poor harmony; salmon color, scarlet and purple or lilac; orange and black; pink and bronze green; cardinal and old gold; yellow, chocolate-brown and gold; mulberry and yellow.

Bronze harmonizes well with old gold; pink and light blue; black, blue, pink and gold; cardinal and peacock blue.

Brown should be carefully studied. Beautiful in the different shades, it blends with few colors. It will combine well with soft drabs and grays, and is very effective in the different shades. A light brown, trimmed or made up with brown of a darker shade, is very handsome. It also harmonizes with blue, gray, cardinal and yellow.

Crimson harmonizes with gold, a rich harmony; orange, a rich harmony; brown, a dull harmony; black, a dull harmony; drab; maize; purple.

Cardinal harmonizes with old gold; brown and black; navy blue.

Chocolate harmonizes with blue, pink and gold.

Claret harmonizes with old gold.

Drab harmonizes well with blue; red; brown; and light drab with yellow and white.

Ecru harmonizes with bronze, peacock and light blue.

Garnet harmonizes with bronze and pink.

Gen d'arme harmonizes with cardinal; bronze; myrtle; old gold, yellow and cardinal; pink, cardinal and lavender.

Gray harmonizes well with blue; red; lilac, poorly; maroon.

Green is very effective with white or black, and also with its own different shades, as a pale green silk or satin, with velvet or plush of a darker shade. It harmonizes well with scarlet; orange; yellow; crimson, blue and gold, or yellow; blue and scarlet; gold and mulberry; cardinal.

Lilac harmonizes with white, poor; gray, poor; maize; cherry; gold, or gold color; crimson; scarlet, and white or black; gold color and crimson; yellow or gold, scralet and white.

Myrtle harmonizes with old gold; bronze; red, blue and yellow; mulberry, cardinal, gold and light green.

Mulberry harmonizes with old gold; gold; bronze; pearl.

Mode harmonizes with pearl and mulberry.

Maroon harmonizes with yellow, silvery gray and light green.

Navy blue harmonizes with light blue and gold; gen d'arme and pearl; maize, cardinal and yellow.

Orange harmonizes with bronze, agreeable; chestnut; lilac and crimson; red and green; purple and scarlet; blue, scarlet and claret, and white and green; blue and crimson.

Pearl harmonizes with light blue and peacock blue.

Pink is very effective when skillfully combined with other colors; and, as is the case with blue and lavender, will transform an old white or black cashmere or nun's veiling, or any soft wool dress, into a pretty evening toilet. Do not use too much of it, but let it show in facings, linings, in under side of pleats, in ribbons, etc. Pink combines prettily with all shades of olive or bronze.

Purple should be worn sparingly in connection with other colors. Light shades may be worn with darker, and with the greens and yellows it combines very effectively. It also harmonizes with maize; blue; orange, rich; black, heavy; white cold; scarlet and gold color; scarlet and white: scarlet, blue and orange; scarlet, blue, yellow and black.

Red harmonizes with white or gray; orange and green; yellow or gold color and black: olive; drab; slate and stone colors; pearl; bronze; dark blues; black and white.

Sapphire harmonizes with bronze; old gold; cardinal; light blue; light pink; corn; garnet; mulberry.

Scarlet harmonizes with blue; slate color; orange; blue and white: blue and yellow; black and white; shaded garnet and shaded gold.

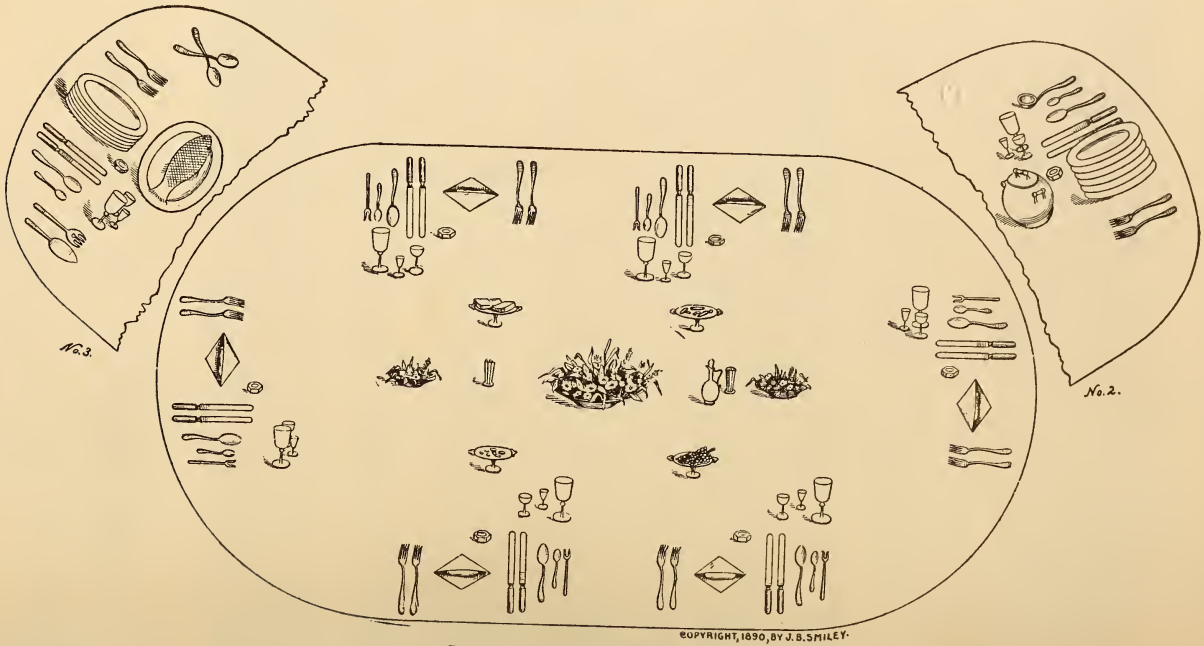
White harmonizes well with delicate blue, pink or lavender, and also with most of the other colors, as cherry; crimson; brown; scarlet; gold color, poor.

Yellow harmonizes well with black; brown; red; chestnut or chocolate; white, poor; purple, agreeable; violet; lilac, weak; dark blue; crimson; purple and crimson; purple, scarlet and blue; maroon; wine color; and black.

DINNER PARTIES.

THE subjects of eating and dressing doubtless occupy more of the attention of mankind than any others. Savages, in their "struggle for existence," think much of what they shall eat, or, rather, what they can get to eat, but the manner of eating it gives them little concern, and they greedily devour their food. Civilized men, however, carefully consider not only what they shall eat, but, also, how they shall eat it, or the manners of the table. It would be interesting to trace the art of dining through its various phases. In olden times our ancestors carved their food with their hunting knives, and the joints, in their transit from the kitchen to the dining hall, had to be guarded by ushers, who, with rods, beat off the "letchers" as they attempted to seize the dinner from the cooks.

The Anglo-Saxons lived largely on bread, and hence the domestic was called a "loaf-eater," and the lady of the house the "loaf-giver." The bread was baked in large, flat cakes, which the superstitious cooks marked with a cross, to preserve them from the perils of the fire! Milk, butter and cheese, were also eaten in those days, and bacon was the principal meat. Roasted meat was served on the spit, or rod, on which it was cooked, and the guest tore or cut off a piece to suit himself. A spoon was furnished each guest, and he used his hunting knife, which he drew from his belt, but forks were undreamed of. What need was there for forks when men had



PLAN OF DINNER TABLE.

EXPLANATION

OF

OUR PLAN OF DINNER TABLE.

Our illustration is intended to show the proper method of setting a table for a company of six, where the carving is to be done by the host, which is the most approved American plan. In cities, when an elaborate dinner is given, a caterer is often employed, and then, of course, he manages all the details; but our purpose is only to outline the most approved plan of serving a dinner to those who are not versed in all the points involved. When it is desired to carve at the sideboard, the plates, instead of being set before the host, are distributed at each place; but otherwise the same general arrangement prevails.

Our illustration shows two knives and two forks at each plate. Three or more are sometimes placed in this way, but two is a good rule; and if more are needed they can be brought in as required. The edges of the knives should be towards the plates.

The napkin folded square, with a piece of bread an inch thick and three inches long, or a small cold bread-roll in the folds or on top of the napkin, is placed on each plate, or in place of the plate, as shown in our illustration.

Instead of the individual salt cellars shown at each place in our illustration, salt stands are often placed at each end of the table, together with the pepper stands. The different fancy spoons needed may be crossed by their side.

At the right of each plate is arranged a goblet of water, and as many wine glasses as are needed. Our illustration shows two. More are often set. Total abstinence families of course do not use any. The water goblet is filled just before the dinner is announced. Glasses of any kind are never placed upside down. In some families water is served from the sideboard, and in others a water *carafe* for every two or three persons is placed on the table. At a party a small boquet would be at the place of each lady, and a button-hole boquet at that of each gentleman.

The grapes, fruit, nuts, raisins, candies, bon-bons, fancy cakes, etc. (whatever is intended for the dessert), are placed in two or four fancy dishes around the centerpiece—our illustration shows four.

The butter may be made up in neat balls and placed, with sufficient individual butter plates to supply the company, near to the hostess, who will serve it. It is not passed until after the soup dishes are removed. Some families place the butter on the sideboard, and have it served by the servant. We have omitted it from the table in our illustration. Of course more or less latitude is left for individual preference in these matters.

The first course will be oysters (when they are served), with which comes lemon or vinegar. Five for each plate are enough. If they are not served, the oyster-fork shown in our illustration will, of course, be omitted in setting the table.

The next course will be soup, which is served by the hostess. It should only be moderately hot, and is brought on by the servant and placed in the manner shown at the right of our illustration, in form number two.

The third course will be fish, which is served by the host. The servant brings it on and places it before him, as shown at the left of our illustration, in form number three.

The other courses follow in their order, as we have fully explained elsewhere.

We desire to say that the method of serving dinner outlined herein is followed daily by hundreds of our best bred people, and there is no good reason why it can not be followed by most families in respectable society, at least approximately. When once the habit is acquired, it is no more work to serve a dinner in good form than in a careless and silpshod manner; and it will add wonderfully to its attractiveness. No great difference should be allowed between the forms observed every day and at dinner parties. The dinner need not be so elaborate, but the method of serving it can be much the same. An ease of bearing comes from the habitual practice of the best social forms that can be acquired in no other way, and which is of great value to any one.

fingers—and used them? Before dinner was served, and again at its close, a servant passed a basin of water and a towel to each guest. Under the circumstances the need was apparent, and this was doubtless the origin of the modern finger-bowl.

There has been a steady advance from those times to the luxurious dinner table of the present day, and the studied and easy manners of the guests. A better example of the constantly changing and growing refinement of manners could hardly be found, but we have not space to further discuss the subject here. The growth of luxury in the last few years is strikingly illustrated in the preparations for a modern dinner party, the whole world being often ransacked for novelties and delicacies. A thousand dollars is no unusual price for a single dinner for one or two dozen guests, and occasionally ten, or even twenty times that amount is spent. But rare dishes and choice wines will by no means ensure an enjoyable dinner, and the great majority of dinner givers greatly over-estimate their importance. Quite as much (the writer has frequently thought more) real pleasure is often derived from the modest entertainments given by those in moderate circumstances, as from the ostentatious affairs given by the very rich,—which may console some of our not over-wealthy readers.

The three essentials to a successful dinner are, good company, good waiters, and good cooking.

THE INVITATIONS.

The invitations should be sent ten days or two weeks in advance. They are issued in the name of both host and hostess, and after the form given in our chapter on "Invitations, Acceptances and Regrets" (which see).

Whether written or engraved, they should be on the finest note paper, with envelopes to match. The paper

should be plain and free from all ornaments, unless there be an initial or monogram stamped upon it.

Seven o'clock, or from seven to eight, is the most usual hour for dinner in this country. Invitations, and acceptances or regrets, are sent by messenger, unless the distance makes it very inconvenient to do so, when the post may be used. An invitation to dinner is the highest social compliment, and should be answered immediately, and in the most formal manner, as given in the chapter on "Invitations" (which see). It is better to decline than to accept, if in doubt about being able to attend. If accepted, the engagement must be scrupulously kept. If sickness, or other unforeseen cause, prevents attendance after having accepted an invitation, the hostess should be notified at the earliest possible moment, so that she may make other arrangements.

When a verbal invitation is given, the plain inference is, that it is to be an informal affair, with plain dressing, a small company, and early hours.

THE NUMBER AND WHOM TO INVITE.

The question of whom to invite will cause much deliberation. While dinners are usually regarded as entertainments for married people, a few young persons will often add to its interest. Those invited should be of the same social standing, and a hostess with tact will be careful not to invite those who are known to be enemies, or who are disagreeable to each other, at the same time. Such persons can be invited on different occasions, and thus the feelings of both will be spared. Those invited need not necessarily be acquainted; the invitation may offer them a good opportunity to become so. Then, too, the conversational powers of the guests should be considered. Some good talkers, and some

good listeners, should be invited, and they should be so cleverly selected that they will affiliate readily.

Then, again, the number to invite must be considered. The old saw is, that the number should not be less than the Graces (three), nor more than the Muses (nine); but nine would bring four on one side of the table and three on the other, and either number would leave one odd lady or gentleman. Evidently no worse numbers than these could be selected. Many people also have a superstition (unfounded beyond doubt) that if thirteen meet at table one will die within a year. The sensible hostess must decide the number to invite, and the size of the dining room and table will be taken into the account. It is wise to test the table, so that no more will be invited than can be seated comfortably. To try and squeeze sixteen in, where only fourteen can be comfortable, is not pleasant. For a small dinner, ten is a good number. When four, eight, twelve, sixteen, or other numbers divisible by four, are invited, two gentlemen and two ladies must sit together, when the host and hostess sit at the head and foot of the table, which has always been the objection to these numbers, but the guests can be easily arranged if the numbers six, ten, fourteen, eighteen, etc., are invited.

Never invite a gentleman without his wife, nor a lady without her husband. There are exceptions to all rules, and to this the exception would be an emergency imperatively demanding another guest, and great intimacy of the parties. No more than three are invited from the same family.

THE TABLE APPOINTMENTS.

The French and the Russian methods of serving dinners are the two principal styles. In the French method the dishes are set on the table just as they are cooked,

and are carved and served by the host and hostess; while in the Russian method they are carved and served by the servants, leaving the host and hostess free to engage in conversation.

The usual plan of serving all formal dinners at present is *à la Russe* (the Russian style); that is, the servants pass everything. The table cloth should always be white, and of some material that will *wash*. It may be plain damask, or some elaborate open work pattern, but no one can go astray in using damask. The plan of putting a colored cloth underneath an embroidered one, to show off the open work, is thought by many to be inelegant, and is of questionable taste. It is always a good plan to spread cotton-flannel, or white felt, over the table, before putting on the table cloth.

In decorating the table few rules can be given, as it is so largely a matter of taste, but one very popular form is to have a small silver-edged mirror in the centre of the table, either round or oval, on which rests a cut-glass bowl, holding a carelessly arranged bunch of roses and buds and maiden-hair ferns. This centre decoration is not removed during the meal, and its prevailing color dominates the plate bouquets and the decorations of the room.

The table decorations should be so low that people on opposite sides of the table can readily see over them, or so high that they can see under them, never obstructing the view of the guests. Flowers that have a strong fragrance, like the tuberose, jasmine and hyacinth, are not as suitable as pinks, violets, roses, etc., which please the eye without emitting too strong an odor. A very popular style of ornamentation is a low, flat, round or oblong centre piece, with bouquets at each corner which correspond with the central design. There is almost no limit to the figures and designs in which flowers, fruits

and mosses may be arranged, to add to the beauty and attractiveness of the table. In these days almost any known flower can be supplied at any season of the year, if the florist is only notified early enough that it will be wanted. Those of moderate means can produce most graceful ornaments with wild ferns, moss and bark, if only they have a little taste in arranging them.

Flowers that are wilted can be restored to freshness by cutting their stems and inserting them in water that is very hot. Preserved in this way, they can sometimes be kept bright for a week, which is much better than throwing them away at the first symptoms of fading.

At each lady's plate there may be a small bouquet, and at each gentleman's, two or three flowers for a button-hole bouquet or *boutonnière.*

Flowers are so often wilted by the heat and light that they should not be put on the table until immediately before serving the dinner.

For lighting the table, candles and lamps are now often used instead of gas, following an English fashion. Elegant branching chandelabra and beautiful lamps are used, but too much light on the table dazzles the guests, and it is better to have much of the light come from chandeliers and the sides of the room. The ventilation of the room should be carefully looked after, as the lights often over-heat it. A carpet should be on the floor to deaden the sound of feet. If one of the tissue paper shades, now so common, takes fire, it is so light that it will burn itself out without harm if left alone, but an attempt to blow it out may spread the flames to other shades.

Carafes, or water bottles, are placed for every three or four persons, and a salt cellar for each one. The napkins are folded square, or else in a sort of triangle, and each one holds a small, thick piece of bread. This

bread should never be in slices, but always in thick short pieces, say an inch thick and three inches long. The napkins should never have anything to suggest the "hotel" in their appearance, and they should be large, fine and serviceable. They should on no account be stiff with starch, nor folded in any novel device whatever—that is "hotel style."

At each plate there are usually placed two knives, three forks and a soup spoon, and a small knife and fork for fish, and a small "oyster-fork" for oysters. The knives and forks are never placed across the table, but the knives are at the right and the forks at the left of the plate, except the "oyster-fork," which is at the right. A goblet for water is placed at the right of each plate, and claret, wine, hock and champagne glasses, when wine is used. For sherry and Madeira, very thin glasses are now used, and as they are easily broken, they are not put on till dessert is served. At the sideboards there should be knives, forks, table and dessert spoons, sauce ladles, tumblers, wine glasses and the reserve dinner plates, the coffee cups and saucers, tea spoons and finger-bowls.

The dinner is served from the side table, which may be in the hall or pantry, if the room is small. On entering the room the guests see nothing on the table but a few wines, the bon-bons and fruit, the decorations and the "covers"—that is the place at table arranged for each person.

ARRIVAL OF THE GUESTS.

The guests should reach the house promptly on time. If too early they are in the way, and if too late they disarrange the whole plan of the dinner. Fifteen minutes is the limit of time allowed to wait for a tardy guest. At formal dinners, each gentleman finds a card

in the hall giving his name and that of the lady he is to escort, and also, sometimes, a small *boutonnière* (button-hole bouquet), which he fastens on the lapel of his coat. At small informal parties, the hostess may say to each gentleman, just before dinner is announced, "Mr. Blank, will you take down Miss So-and-so?"

In entering the drawing room upon their arrival, the rule is for the lady to precede her escort, not taking his arm. When a chaperon escorts a young lady, she takes the gentleman's place. In passing out of a room the same rule prevails. When two ladies enter or leave the room together, the eldest takes precedence. In France the rule is inflexible that the lady should be several steps in advance of the gentleman, and a violation of this rule by a lady of rank, on entering her drawing room, was resented by Madame McMahon, and led to a bitter quarrel.

INTRODUCTIONS.

A gentleman should ask the hostess to introduce him to the lady he is to escort to dinner, if they are unacquainted, and before entering the dining room he should endeavor to establish easy relations with her. Guests should secure an introduction to the one in whose honor the dinner is given, and any members of the family with whom they are unacquainted. Strangers finding themselves side by side at the table, may converse freely without an introduction, but no introduction should take place at the table.

ANNOUNCING DINNER.

To ring a bell to announce that dinner is ready is not good form. The butler should enter the drawing room and quietly say, "Dinner is served;" or, better still, catch the eye of the hostess and bow. The host

and hostess should have used their utmost tact in trying to select an agreeable partner for each guest, and when dinner is announced the host offers his right arm to the lady he is to escort. This should be the one in whose honor the dinner is given, or the bride, if there is one present, or the oldest lady, or the one he wishes to especially honor. She is seated at his right at the table. The other guests follow in order, each gentleman offering the right arm to his lady, and the younger falling back to allow the older to take precedence. The hostess comes last with the gentleman she wishes to place in the seat of honor, which is at her right. The next best seat is at her left, and the second best seat for a lady is at the left of the host. The host and hostess may sit opposite each other at either the ends or the middle of the table. Husbands do not escort their wives, nor brothers their sisters. In England, the guests enter the dining room in accordance with their rank, the highest going first, but that rule will not work in America.

All remain standing until the hostess is seated, when they take the seats assigned them. This is usually indicated by a card (the guest-card) laid at each place, on which is the name of the guest for whom that seat is designed. Many fanciful designs are often prepared for these cards. They may be hand-painted, with figures of flowers, landscapes or birds, or have beautiful etchings, or bronze and silver ferns, or have some design in consonance with the giving of the dinner.

The *menus* (or bills of fare) are a trifle larger than the guest-card, and are often hand-painted also, and a tiny bouquet of one or two roses, or a rose and bud, may be laid on each *menu*, which is placed beside the guest card. At other times the *menu* is put in a pretty *menu* holder. It may be proper to add, that some peo-

ple do not consider a *menu* appropriate at a private house, but this question must be settled by the taste or preference of the hostess. The present style requires that the bouquets laid on the *menus* shall be small. Those written in English are much better than those in French, as all can understand them.

SERVING THE DINNER.

Raw oysters, with a piece of lemon in the center, and served on an oyster or majolica plate, are placed at each "cover" before the guests arrive, and the bread, folded in the napkin, is at the left. In England, raw oysters are not usually served at dinner, and in American cities, where oysters are not readily obtained, they will, of course, be omitted, and the soup will be the first course. Clams are sometimes substituted for oysters.

After the oysters are eaten, the plates are removed and soup is served. Half a ladleful is enough for each guest. At very elaborate dinners two soups are sometimes served—white, and brown or clear. *Purée* is a thick soup, while a clear soup is *consommé*.

After the soup comes fish. When this is eaten the plates are removed and hot plates should be ready, on which all the meats are served. The *entrées* (pronounced ong-trays—that is, "those dishes which are served in the first course after the fish") come next, and then the roast, followed by Roman punch (if it is served, as it is only appropriate for very elaborate dinners), and this is succeeded by game and salad. The most substantial should come first, when more than one meat is served, the roast preceding the boiled.

The salad is served in various ways; sometimes with the game, at others with cheese, bread and butter, and at still others it is made a separate course by itself.

The bread should be cut very thin, and is sometimes buttered, and sometimes not, before it is served.

Cheese is occasionally made a course by itself.

Only one or two vegetables are served with a course, and sometimes asparagus, sweet corn, macaroni, etc., are made courses by themselves. Indeed, the tendency is to serve each dish by itself at the modern dinner table, but this fashion may easily be carried too far.

After the cheese, or with it, comes the pastry or pudding.

The ices and sweet dishes follow the pastry and cheese, and then comes the fruit.

The finger-bowls come with the fruit, and should contain water slightly warmed and perfumed, and a doily is laid between the bowl and plate.

After the fruit has gone round, the nuts, raisins and sugar plums are passed, before the coffee. A little dried ginger makes a very pleasant conserve with the bon-bons.

As our readers will see, the usual order for dessert is pastry (or pudding), ices, fruits, nuts and raisins, and bon-bons.

At a sign from the hostess the guests all rise from the table, and ladies go to the drawing room, where they chat and drink coffee, and the gentlemen remain a short time at the table, smoking, drinking wine and talking.

The coffee, which is passed after dinner, is poured out in the pantry or kitchen, and passed around in tiny cups on a salver, without cream or milk, but with lump sugar and little gold or silver spoons. The strong, black coffee (*café noir* is the French name), should be served for this occasion.

The different courses may be served on china of different styles and decorations, or from a complete service of silver. Rare porcelains are more approved and

costly, each cup, saucer, plate, and the various other dishes, being a work of art. They are copied from the china made in the most famous factories abroad, and no two specimens are alike. Each course has dishes appropriate in design and shape. Thus oysters may be served on Royal Worcester or Limoges china, in scallops, and pale cream color. Dishes decorated with aquatic plants in pale sea green, may be used for the fish course; the game dishes may have designs of birds in the borders; dishes with a division for the plant and stalk may be used for asparagus, and so on, to the elegant little cups for the coffee. But the styles of dishes constantly vary from year to year, and the prevailing style can be easily learned at any time.

Wines are appointed for each course, and are served by the butler. For the soup, sherry is the most appropriate; for the fish course, hock, sauterne and chablis are used; and with the roast comes claret and champagne. Madeira and port come after the game, when they are used, and sherry, claret and Burgundy are offered with the dessert. Wines of superior quality are served after dessert. The sparkling wines, like champagne and hock, are kept in ice pails, and opened as required, instead of being decanted. Two or three wines are quite enough for a small dinner, and there is no better selection than champagne or claret with the roast, and sherry with the soup.

FAVORS AND BOUTONNIÈRES.

The giving of favors and *boutonnières* (pronounced boo-ton-ne-airs) has come to be quite an important feature of modern dinners, and much taste and ingenuity are expended in their selection. These luxuries add greatly to the elegance of the entertainment and there is almost no limit to the length to which the wealthy often

go to secure attractive novelties. There is an almost endless variety of articles which are used for this purpose, and, while quite expensive favors are often given, people of moderate means can easily prepare pretty and appropriate little presents, which may be presented to guests, and which will add greatly to their pleasure and delight, for who does not enjoy looking over, at the end of the season, the pretty keepsakes which serve as pleasant reminders of the delightful occasions on which they were presented? Doylies worked with pretty figures; silk handkerchiefs with borders; parasols of flowers, or palm-leaf fans painted by some member of the family; or cards ornamented thus with some pretty design; reticules of bright silk, and painted ribbons—these, and numberless other things, may be prepared without much cost by any one with taste, while those who do not need to consider the expense will find many novelties to excite the admiration and please the fancies of their guests.

DUTIES OF THE SERVANTS.

The butler is a very important personage on these occasions. He wears a full dress costume—dress coat, white tie, etc. The other servants wear livery. The butler makes the salad about half an hour beforehand and sees that the dinner is in readiness, and announces it to the hostess at the proper time. One who is active and capable will dish out the soup, carve, and pour out the wine, but some ladies will not allow their butlers to do anything but pass the wine.

The number of servants required depends on their ability and training. At a large dinner party one servant to every three guests is the usual estimate, and sometimes there is one for every guest, but that is osten-

tatious. In all our cities additional waiters can be easily procured for these occasions. A very efficient servant will sometimes attend to eight or ten persons, and a butler and two servants will often wait on a party of twenty.

The good servant is never awkward, nor does he cough, breathe hard, step on a lady's dress, drop or spill anything, or set down the dishes noisily. He should wear thin-soled shoes to make his step light. Servants should approach the guests on the left, so that they can take the plates with the right hand. Gloves are no longer worn by servants, but each one carries a napkin with one corner wrapped around the thumb, to keep it from touching the plate.

In passing the dishes the servants begin with the lady sitting at the right of the host, and end with the hostess; and then serve the gentlemen, beginning with the one at the right of the hostess, and ending with the host. Another plate is substituted as soon as one is taken away at the end of a course. Sometimes all the courses are served from the side tables, but usually the *entrées* are passed to the guests, and they are allowed to help themselves. As one servant passes the meat to each guest, another should follow at once with the proper sauce or vegetables, so that it may be eaten hot.

The wine should never be served by an inexperienced servant, as it should be done adroitly. This should always be passed at the right of the guest, instead of to the left, as is done with other courses. The over-filling of glasses, especially those of ladies, should be avoided. The champagne is passed often during the dinner, but should be given only to those who wish it. A napkin should be wrapped around the bottle, as it is usually covered with moisture from the ice chest. The servant should never put ice in any one's glass without first ask-

ing if he wishes it. An ice-bowl, containing broken ice, is often passed around before the champagne, and the guests help themselves.

The butler should have some means of signaling to the kitchen when he wants anything, and of notifying the cook to serve another course when one is finished. The guests should not be disturbed by the clatter of dishes during the dinner, and the plates, etc., should therefore be washed at some distance from the dining room, and one or two servants should be in readiness to carry them away and return them. So much china is used that an abundance should be provided.

A servant should never reach across a person seated at the table to remove or pass anything, but should always approach guests from the left, whatever the haste may be, except in passing wine, which goes to the right, as before explained.

The custom of having the servants pass dishes to, and receive them from the guests, on little silver or brass trays or waiters, which is becoming the style at present, is certainly more elegant than the old method of passing dishes with their hands Servants are expected to be better trained and to wait on guests more constantly and quietly now than formerly.

DUTIES OF THE HOST AND HOSTESS.

The hostess must be calm and self-possessed always It is better not to try new dishes at a dinner party, nor to attempt one on such an unaccustomed scale as to be in constant fear that something will go wrong. All the guests should be greeted pleasantly, the late comers as cordially as the others, and they should be made to feel at ease at once. In case of any mishap, her equanimity must be undisturbed, and the servants must not

be reproved in the presence of the guests. If by any oversight a servant inconveniences a guest, he should be spoken to with a quiet dignity. that will not attract the attention of the others. Nothing should be allowed to mar the pleasure of the occasion.

The host must be ever on the alert to assist the hostess. He must watch the conversation, suggest new topics when it flags, direct it away from unpleasant topics, draw out the reticent and encourage the shy. The host must always aim to bring out others, while he should never shine supreme at his own table. He should possess a knowledge of the world that nothing can surprise, and a calmness and suavity that nothing can ruffle As far as possible the wants of all should be anticipated, and "the host who has compelled a guest to ask him for anything he needs is almost a dishonored man," says one author. Neither host nor hostess should dress so elegantly as to eclipse their guests.

The hostess should never allow her plate to be removed until all the guests have finished eating.

Even formal dinners, with many courses, should not be prolonged unreasonably, and two hours is now the longest time allowed for them, an hour, or an hour and a half, being better.

The hostess should not appear to pride herself on her table, and should never press her dishes on her guests. She should neither praise her viands nor apologize for them. She offers the best she has, and allows her guests to judge of their quality for themselves.

At the close of the meal, when the hostess sees that all have finished, she looks at the lady seated at the right of the host, and the guests rise. They retire to the drawing room in the order in which they are seated, without precedence.

It is a growing custom to have music in the drawing

room at the end of the dinner, instead of during its progress.

WINES.

A well trained servant mentions each wine before pouring it; do not allow him to fill your glass with wine you do not want. You can check him by touching the rim of the glass, if he pours more of any wine than you desire. A wine glass should be held by the stem, instead of the bowl. Do not drink a whole glassful at once, nor drain the last drop. The drinking of toasts is out of date, but occasionally people drink one another's health. When invited to drink with another, you can look him in the eye, bow slightly, touch the glass to your lips, and then bow again as you set down your glass. After having partaken of wine, you may decline to have the glass filled again. However poor the wine may be, it should never be criticised.

No one in these days can be insensible to the claims of the temperance reform, which is making such gratifying progress. Those who do not wish to drink wine may, with perfect propriety, decline it, saying to the servant who passes it, "not any, thank you." Wine should always be declined quietly, and without the least ostentation, however, for an ostentatious assumption of temperance principle would be very vulgar. So far as the verdict of good breeding is concerned, there is no difference between an ostentatious display of contempt for, or adherance to, total abstinence. Both would be equally coarse and ill-bred. If wine is placed beside your plate without your being asked to accept it, you can leave it untouched. A thoughtful hostess will sometimes omit wine when entertaining a guest of well known temperance principles. No one who declines wine should ever be pressed to accept it.

Total abstainers can, with perfect propriety, give a dinner without wines. Of course, this may cause surprise when people are invited who are known to use them, but any guest is bound to respect the principles of his host. Without, in this place, entering into any discussion of the total abstinence question, our readers will often be faced with these problems, and so we give the rules of etiquette regulating them.

DRESS.

At all formal dinners the ladies wear elegant full dress costumes, with diamonds and jewelry. The dresses are now cut low—so low that much moralizing is indulged in by many modest conservatives. Very long gloves are now worn.

The gentlemen wear the evening dress—low cut vests with immaculate shirt fronts, "claw-hammer" coats, and light colored gloves, which are not removed until they are seated at the table.

LEAVE TAKING.

On departing, guests may express the pleasure the occasion has afforded them, but further thanks are now considered old fashioned.

RETURNING HOSPITALITIES.

Those who accept hospitalities from others should avail themselves of the first opportunity to return them. Those who fail to do so will be judged quite harshly by society. While true hospitality is free and generous, and cannot and should not keep a strict debit and credit account, it is yet true that those who give entertainments should, after receiving an invitation, extend one in

return before expecting another. It is not necessary to refuse hospitalities because of limited means, or the feeling that an equally magnificent entertainment cannot be given in return, for when one's circumstances are known and favors of this kind are shown, they should be accepted in the spirit in which they are offered; and yet no suitable opportunity should be lost to make such returns as are within one's power. To show a mean, niggardly or indifferent spirit, after receiving kindnesses from others, is an evidence of a coarse and uncultivated nature.

AFTER CALLS.

Whether an invitation to a dinner is accepted or not, all those invited should make an after-call within a very short time after the entertainment. Sending a card is not a sufficient acknowledgement of an invitation to a dinner.

TABLE MANNERS.

THERE is hardly any better criterion of the social standing of ladies or gentlemen than to watch their manners at the table. We shall endeavor to give in this chapter those rules with which all should be familiar, and which all should observe, but when in doubt about any point, the best way is to notice the others, and "in Rome do as the Romans do."

It seems quite surprising at times to notice how many people appear to be ignorant of the simplest matters in table manners. Well-dressed and apparently well-to-do people, will at times be guilty of the most revolting acts, which offend and even disgust their neighbors. The well-bred person regards not only his own comfort but he also considers the feelings of his neighbors, and is careful not to offend them when it is possible to avoid it. For this reason we commend the suggestions which follow to the consideration of our readers.

Each gentleman pulls out his lady's chair and assists her to draw it to the table as she assumes her seat (unless there are servants in attendance to perform that duty), before he takes his own seat.

The gloves should be removed as soon as seated, the roll taken from the napkin and laid at the left of the plate, and the napkin laid across the lap. Never tuck it under the chin, nor in the vest pockets. Lift one

corner only to wipe the mouth, but gentlemen with moustaches must, of course, be particular to wipe them clean, and they may handle their napkins more freely than others.

If oysters are served, begin eating at once, as it is not fashionable to wait for others.

Never ask for a second plate of soup. Take soup from the *side* of the spoon, instead of the end. To make any noise in eating it is the extremity of rudeness. Don't tip the plate and drain it of the last drop. If you do not wish to eat soup, leave it untouched until the servant removes the plate, instead of declining it when served, which is bad form.

Sit upright at the table, without bending over or dropping the head to get each mouthful. Do not get too close, nor too far away from the table.

Never butter a slice of bread and bite into it like a hungry school boy, and do not cut the slice into halves or quarters with your knife, but break off a piece, when wanted, and then butter and eat it. Do not break the bread into your soup.

As in serving the courses, each plate, with a knife and fork upon it, is set before you, remove the knife and fork instantly, and lay them beside the plate. To neglect this will force the servants to remove them, and delay the progress of the dinner.

Decline dishes you do not want with a simple "not any, thank you," or a similar remark, but do not add explanations, such as, "tomatoes do not agree with me," or anything of that kind.

Fish is eaten with the small silver fish-knife and fork, which are provided for it at all formal dinners. With this, as with soup, a second plate should not be asked for, as it delays the service of the meal. Remove the bones before conveying the fish to the mouth, but if

a bone gets into your mouth, never spit it onto the plate; quietly transfer it with the fork.

If you wish a servant, try and catch his eye, and a nod or sign will bring him at once; then quietly state what you desire. Ask a servant, rather than a neighbor, for what you want. Do not apologize to a waiter for calling him. It is his business to serve you.

The mouth should be kept closed in eating, and no noise whatever should be made by the mouth in either eating or drinking.

Keep your elbows by your side in eating, and never spread them out in cutting meats. Be careful and never touch your neighbor at the table with your elbows.

Avoid all appearance of greediness or haste. To bolt food after the railroad eating house, "ten minutes for lunch" style, is very vulgar. Never take large mouthfuls, nor cram the mouth with too much food. Never take up one piece of cake, or any other article of food, and lay it down for another. Never display hesitation or indecision in selecting your food. Do not try to talk with a mouth full.

The old custom of placing dishes, beautifully garnished, on the table, before they were carved, is now out of date. It saves time to omit this display.

Do not wipe your fingers on the table cloth, nor smack the lips, nor make any noise with the mouth when eating, nor hitch up your sleeves, as though preparing for a boxing match.

Do not drum on the table with the fingers, nor make any other noise. Do not fumble your knife and fork, nor twirl a goblet, nor manifest any restlessness or uneasiness.

In the intervals of the meal, chat pleasantly with your neighbors. A fund of small talk for such an occasion is a desirable accomplishment, but a sullen silence

is boorish. The guest at your side may be addressed without any introduction, and should not be neglected. An introduction, however, should never take place at the table—pleasant relations will be established without it. Do not lean forward and talk across your neighbor, nor turn your back on those sitting next to you.

Be careful and not soil the table cloth, nor litter it with bones or fragments

At a long and elaborate dinner those courses may be declined which are not wanted—except soup, which should be taken, but need not be eaten, unless desired. *Menu* cards enable guests to select their dishes. If a course is put before you which you do not want, do not touch it.

It is now the custom to begin eating each course at once as it is served, without waiting until all are helped.

It is no longer good form to decline the last piece of bread or cake on the plate. It implies a fear that the hostess has not enough for the meal. Take the last piece, and more can be ordered.

If you upset or break anything, do not appear disconcerted, nor apologize while at the table. Preserve your calmness and self-composure at all times.

When the ladies leave the table at the end of the dinner, the gentlemen always rise. After the ladies have retired to the drawing room, they resume their seats and smoke and drink wine. They do not stay long, however, and to over-indulge in wine is very ill-bred. Excess in drinking is not now regarded with the toleration of olden times. Gentlemen who do not wish to remain and smoke or drink, may go to the drawing room with the ladies. In some circles, the custom of remaining to drink and smoke is going out of style. It is an English custom which the French consider barbarous.

The present style is to keep a plate that is handed you, instead of passing it.

Authorities differ as to whether a knife and fork should be left on the plate when sending it back for a second supply, or retained in the hand. The custom of leaving them on the plate seems to be gaining, but, as a rule, we should say remove them.

Never reprimand the waiters; that should be left to the host.

When a dish is passed you by another guest instead of the servant, help yourself before passing it to the next person.

Do not pour tea or coffee into the saucer before drinking it, nor blow soup to cool it.

All the ladies at your table, including the members of your own household, are served before serving the gentlemen.

Don't eat with your knife, nor put it into your mouth, and never help yourself with your knife, to butter, salt, or any other dish.

Pies, and everything that can be cut without a knife, should be eaten with the fork alone.

Do not bite fruit, but peel and cut it with a knife.

At meals served *à la Russe*, as it may delay the whole dinner, it is not customary to ask for another dish of anything, unless it is passed a second time, when, of course, more may be taken, if it is wanted.

Ladies should gather up their skirts at table out of the way of servants and others.

Learn to drink gracefully. Don't throw the head back and raise the glass perpendicularly, as though eager for the last drop. Carry the glass to the lips, and by lifting it to a slight angle you can drain its contents.

Don't scrape the last morsel of food from your plate, nor dip your bread into the gravy or preserves.

Never wipe the forehead, face or nose, with the napkin—to do so is very vulgar. Use your handkerchief, but never wipe the nose at table, unless it is really necessary, and then do so as quietly as possible.

Don't lean the elbows on the table, nor lounge back in your chair.

Do not scratch your head at the table.

Bits of bone, or other substances which cannot be swallowed, should not be spit out onto the plate. Receive them on the fork, and so convey them to the dish.

Never pick your teeth at the table if it can be avoided, but if you find it necessary, hold one hand over the mouth, as you remove the obstruction with a tooth-pick held in the other.

To drink from the saucer is considered very vulgar. Drink from the cup.

Guests place napkins loosely on the table, instead of folding them, when through, at formal dinners. At the family table, where fresh napkins are not provided for every meal, they should be folded. Visitors who are uncertain about the habits of the family they are visiting, can not do better than to watch the hostess and imitate her.

In using the finger-bowl, dip the fingers in lightly, pass them thus moistened across the mouth, and wipe both fingers and mouth delicately on the napkin—usually a fruit napkin—which has been provided.

Onions and garlic should never be eaten before going into company. To inflict such odors on others is very inconsiderate.

While a gentleman will see that the lady he escorts to the table is helped to whatever she wants, he does not help other ladies who have escorts. At an ordinary meal, a gentleman will be attentive to the wants of a

lady or elderly person beside whom he may be seated. Such regard for others is always acceptable.

Do not allude to unpleasant or offensive subjects, nor introduce unpleasant topics of conversation at the table.

Do not try to be over-nice, as you will only appear affected, and an occasional mistake is better than that

If your preference for a particular dish, or part of a fowl, is asked, state it quietly and promptly, but otherwise you should express no choice.

Do not talk loud, nor laugh boisterously, nor monopolize the conversation at the table.

As an invitation to dinner is the highest social compliment, to afterward ridicule or speak slightingly of the meal, or the host or hostess, is unpardonably rude, and will lower the one who does it in the estimation of all right minded people.

Be scrupulously neat always, and careful not to soil the clothes by dropping food on them. Never at any time go to a table with an incomplete toilet. It shows a want of respect for the others.

Do not cough, sneeze or spit at the table. By firmly pressing the upper lip sneezing may be prevented, and a napkin should be held before the mouth if a cough or sneeze cannot be avoided. In case of a violent fit of coughing, it is best to leave the table until it is over.

Never drift into heated discussions, nor introduce heavy or abstruse topics of conversation. The table is the place for light and cheerful chit-chat.

No one but the host should call for a toast or a song at a gentleman's party.

The mistress of the house presides at a dinner given to gentlemen exclusively, but at once retires at the conclusion of the meal, leaving them to smoke, etc.

Never criticise nor appear to closely and hesitatingly examine the food. To do so is very rude.

For English-speaking people, *menus*, or bills of fare, in English, are much better than those in French.

It is very rude to flourish the knife and fork by way of emphasizing one's conversation, or to drum on the table with them in an absent-minded way.

For a host or hostess to press food upon guests, or urge them to eat any food they have declined, is very ill-bred.

As some people cannot eat new bread, a hostess would do well to provide both old and new when entertaining guests of whose tastes she is ignorant.

Keep the hands below the table when unoccupied, instead of thrusting them into prominence by resting them on the top.

At any meal, do not leave the table before the others without asking to be excused.

If you send for a second cup of tea or coffee, place your teaspoon in the saucer, instead of leaving it in the cup.

Gentlemen do not pare fruit for ladies, unless they are requested to do so.

Place your knife and fork side by side on your plate when you have finished a course.

Do not whisper or have confidences, nor talk across another at the table.

A guest may compliment a good dish, but it should be done delicately and without any approach to fulsom flattery. That is always disgusting. A story is told of an old lady in Vermont who prided herself on her ability to make the finest biscuit of any cook in town. One day her pastor took tea with her, and as she passed him some of her famous biscuit, she said deprecatingly, "They are not as good as usual; I fear they are not fit to eat." "Indeed," said the good man, "then I won't have any." "Well, I guess they are good enough for

you," was her indignant rejoinder. An adroit man of the world would have taken a biscuit, and after tasting it, would have said, "They may not be as good as usual, but I never ate better," which would have made the old lady happy and gained her lasting devotion,—and probably would not have stretched the truth much.

ON EATING VEGETABLES, FRUIT, BERRIES AND OTHER DISHES.

It is important to all those who would appear well-bred to know how to eat the various articles of food gracefully, and so we offer a few suggestions regarding the most correct method of eating many of the more common dishes.

Potatoes, squash and nearly all vegetables, are now eaten with the fork.

Asparagus is taken in the fingers, unless too much covered with sauce.

Artichokes are also taken with the fingers, and celery is almost invariably so eaten.

Green corn is a problem, some people thinking it perfectly proper to eat it from the cob, and others thinking that style barbarous. In such cases it is best to conform to the custom of the company you are in. The late plan is to attach a little spike-like arrangement to each end of the cob and so hold it, with handles, so to speak, while the corn is bitten from the ear.

Croquettes, patties and all similar dishes are eaten with a fork.

In eating the hard cheeses, one may break off a small piece and convey it to the mouth with the thumb and finger, although some authorities recommend eating it with a fork, but that is not necessary. All the soft cheeses, however, are eaten with a fork.

Strawberries and cream, are, of course, eaten with a spoon, but the English serve strawberries on the stem, and then take one up in the fingers, dip it in sugar, and eat it. Some foreigners pour wine on strawberries, but that destroys their flavor, and the American method of eating these delicious berries is much better.

Peaches and cream, preserves and all stewed fruits are eaten with a spoon, and so are all juicy melons which cannot be eaten with a fork conveniently.

A spoon is used in eating Roman punch. Ices are sometimes eaten with a fork, but usually with a spoon.

In eating lettuce, the knife and fork must both be used if the leaf is large, but the fork must be used to convey it to the mouth. A piece of bread may be used in gathering the lettuce onto the fork.

With salad, bread, butter and cheese are served, and a salad knife and fork are important. It is in bad form to cut up salad very fine on one's plate. Let that be done, if at all, before it is brought to the table.

Olives may be placed on the table before the guests arrive, or they may be brought on after the soup is served. They may be taken with a spoon from the dish in which they are served, and eaten with a fork or with the fingers. It is considered equally proper to eat them either way.

Canned tomatoes, corn, etc., are eaten with a spoon usually, although with the growing use of the fork some people now use that.

Pineapple is cut with the knife and conveyed to the mouth with a fork.

A silver knife is used in eating apples and pears. They are peeled, cut into quarters, and eaten with the fingers usually, but if the fruit is very juicy, like some pears, it is better to use a fork. It is always better to use a fork, even at the peril of seeming affected, than to

offend the taste of another by making a mess with the fingers, as some careless people often do. A steel knife is never used in eating fruit because the juice stains the steel, and it gives an unpleasant flavor to the fruit.

Oranges are peeled and separated into their natural sections, although they are sometimes cut instead. They are often pared with a spoon by English people. To eat an orange gracefully requires some practice and skill.

Bananas are peeled and sliced with a knife and eaten with a fork.

A whole grape is put into the mouth. The skin and seed are ejected into the half closed hand, which for the time being conceals the mouth, and they are then conveyed by the hand to the plate. Never spit the skins and seeds directly onto the plate, without thus receiving them into the hand.

THE KNIFE, FORK AND SPOON.

To eat gracefully, at the present day, is an art, and to handle the knife, fork and spoon elegantly, and without offending the sensibilities of any of the fastidious guests, requires some study by those who had not the advantage of careful early training.

The Knife.—This is the easiest of the three to handle, and is now little used except for cutting meats, etc. Do not grasp it too far down on the blade, nor hold it too tightly. Never use it to convey food to the mouth. To see a guest eat with his knife, and thrust it into his mouth, will send the cold chills up and down the spine of many hostesses.

It may be of interest to some of our readers to know that the aversion to the use of the knife is of comparatively recent origin, and is not now universally felt among civilized people. In England and her colonies,

and in France, Austria and America the "knife line" is strictly drawn; but the Russians (except those who adopt the French manners), the Poles, Danes, Swedes, Italians and Germans, often thrust their knives into their mouths and do not consider it inelegant.

Salt may be taken from the individual salt cellars on the point of the knife.

The Fork.—This is quite a recent invention. It was not known in the days of Queen Elizabeth, except a dainty little thing used for eating preserved fruit at dessert. The earliest now to be found dates not earlier than the middle of the reign of Charles II. The first forks were three-pronged, and the four-pronged forks appeared about the time of the reign of George III.

The fork is much more difficult to handle than the knife—in fact it is at present the favorite of fashion, and having supplanted the knife it is rapidly trespassing on the domain of the spoon. Mrs. Sherwood tells of a wag who, noticing the increasing use of the fork, said that about the only thing not eaten with it at present was afternoon tea! Nearly all the food is now carried to the mouth with the fork—the only exception being the limited number of articles still left for the spoon. But little food should be carried to the mouth at a time. To overload the fork, and then with a sudden toss to throw its cargo into the mouth, is uncouth, and savors of the cheap restaurant style. Coolness and deliberation are essentials of graceful eating. Again, the fork should not be carried around until it stands at right angles to the mouth, and then be thrust vigorously in, as you would thrust a sword into an adversary's body. The correct way is to keep it nearly parallel with the mouth as the food is delivered. The fork is also used to convey back to the plate fish bones and other articles which cannot be readily swallowed.

The Spoon.—This is used for all the dishes which are too liquid for the fork, such as soup, preserves, canned fruits, berries eaten with cream, puddings, custards, Roman punch, water ices, tea, coffee, and so on. Soup should always be drawn from the side instead of the end of the spoon, and care should be exercised not to thrust the tea-spoon and dessert-spoon too far into the mouth, nor should they ever be twisted in the mouth or licked with the tongue in childish fashion. The spoon should always be taken out and laid in the saucer, and not left standing in the teacup. A very small spoon is served with the after dinner coffee; a large one would not harmonize with the tiny cups.

CARVING.

Everyone should know how to carve. While the butler does the carving and relieves the host in the present *à la Russe* style of dinner there are the many informal and family dinners, picnics, and so on, where he is not thus relieved from service, and as much of the pleasure of a good dinner depends on the carving it is a desirable accomplishment for all. Formerly in England there were regular schools where this art was taught, and at one time the duty of carving devolved on the lady of the house, while the host dispensed the wine. Lady Mary Wortley Montague took lessons three times a week, and then she dined an hour or so in advance of the others so that she might perform this office at her father's table, and other ladies did the same in those days. We offer a few suggestions on the art which may be helpful to some of our readers.

To carve well the knife must be sharp, which should be attended to before going to the table, and it should be made of the best steel. The fork should be furnished with a guard, and be long and strong.

Carving Joints.—Probably the best way to carve a ham is to begin in the midle of the ham and cut across it. The knife should be very sharp, and thin, even slices, should be cut, always cutting clear to the bone. A more economical way, and one which is often practised, is to begin at the large end and work down.

In carving a sirloin of beef, it will be found a great advantage if the knife is inserted just above the bone, at the bottom of the meat, and run sharply along between the bone and meat, thus separating them, and also divide the meat from the bone in the same way at the side of the joint; the slices will then come away more readily. In carving the upper part, many carvers cut across the sirloin, but a better way is to cut it lengthwise. The slices should be thin, even, and should go to the bone. The underside, or tenderloin part, should be cut thin, lengthwise, and a little of the soft fat given with each piece. As the underside is usually considered the choicest part, a little should be given with each plate, or else ask the guest whether the outside or underside is preferred.

Less skill is required in carving a round of beef than any other piece. Cut a thick slice off of the top to leave the surface smooth, and then thin, even slices, should be cut across the round, parallel with the top, and a little of the fat should be served with each piece.

Ribs of beef are carved much the same as the sirloin, before described. Separate the meat from the bone first, and then cut in thin, even slices.

A fillet of veal is cut in the same manner as a round of beef. Have the slices thin and even. A little of the stuffing, and a little fat, should be given with each plate. As the brown outside is preferred by some people, an honored guest may be asked if he prefers it.

A leg of mutton is carved by beginning in the mid-

dle, instead of either end, and cutting across the leg. Have the knife sharp and cut thin, deep slices, and give each one a little of the fat, and some of the brown or outside.

A saddle of mutton is carved in thin, even slices, running from tail to end, beginning to carve close to the back bone. Cut each piece quite down to the bone, and give some fat from the sides on each plate.

A haunch of mutton is carved by first cutting quite down to the bone on the knuckle (or small) end, and then slices are cut the whole length of the haunch, much the same as in the saddle of mutton.

In carving a fore-quarter of lamb, the shoulder should be first cut away from the breast and ribs by passing the knife under and around the shoulder, being careful not to cut away too much meat with it. Then cut the ribs from the brisket, or gristly part, and the guests may be helped from the shoulder, brisket or ribs, as they prefer.

A roast pig should be cut in two before it is sent to the table. In carving, the shoulder is first cut from the carcass by passing the knife around it. The leg is then cut off in the same way. The ribs are then separated. As some prefer one part and some another, the tastes of the different guests should be consulted in serving them.

Poultry.—In carving a goose, first cut thin, even slices, from the breast. A hole should then be cut with the knife in the "apron," and some of the stuffing given with each plate. The fork is placed inside the leg, and it is gently forced away from the body, and this enables the carver to readily find the joint and cut through it, when he wishes to cut away the leg. The wings, side bones and neck, are then cut off. Skillful carving consists in getting as many slices as possible from the breast, and it is singular how many more a good carver will provide than a bad one.

Carving a turkey is much the same as carving a goose. The carver begins by cutting thin slices from the breast, cutting down towards the wing and working up towards the breast-bone. Serve guests with the part they prefer, but gravy should never be poured over white meat, as it spoils its delicate appearance.

In carving a fowl or chicken, first cut the legs from the body. Next take off the wings, and then carve the breast.

Small game birds are usually carved by simply cutting them in two from the neck to the tail. If very small, they are often served whole.

There are various ways of carving a rabbit. A good way is to pass the knife along both sides of the back-bone, from head to tail. Then divide the sides cross-ways and nearly in the center, and then cut off the legs and shoulders.

A tongue is first cut in the middle and across the tongue, and good slices, not too thin, are cut out until the best portions of the tongue are served. The fat lies near the root of the tongue, and a little can be served to those who like it.

Fish—Care should be exercised in carving fish to keep it in perfect flakes, as to break them destroys the beauty of the fish. As steel knives and forks impart a very disagreeable flavor to fish, they should never be used in carving them. Silver or plated fish-knives are the best. In carving large fish the knife should first be run down close to the back-bone and the whole length of the fish, thus cutting it in two. Then cut regular slices across the fish for the guests. Small fish, like brook-trout, are, of course, served whole.

LUNCHEONS, BREAKFASTS AND SIMPLE DINNERS.

DINNER parties are usually such formal and ceremonious affairs, involving so much trouble and expense, that many people hesitate about giving them, or attempt them very rarely. Various less formal affairs are, therefore, quite popular, as they involve little care or expense, and yet enable people to manifest the spirit of hospitality, for it has been felt in all ages and among all nations, savage as well as civilized, that to entertain another was a peculiar evidence of good will, which would cement friendship and heal animosities.

LUNCHEONS.

Luncheon is a meal of comparatively recent date. It may be quite a formal affair—a dinner in all but the name; or it may be a very informal and friendly gathering. Any meal taken between or after the regular meals is now called a luncheon. The invitations to a luncheon may be given verbally, or written, or, for very formal occasions, engraved. To a formal invitation a prompt answer should be sent, and if unable to attend after having accepted, the hostess should be promptly notified. Many who dread the pomp and ceremony of a "dinner," take refuge in a luncheon, and entertain their friends in a sort of formal-informal way. A colored table cloth, which a strict and elegant taste would forbid for a dinner, may be allowed at a luncheon, but even

here the white are the handsomest cloths. In some informal affairs the table-cloth is dispensed with altogether, and the lunch is served on the mahogany table, but this is unusual. One who has elegant china can display it to great advantage in the broad daylight of the afternoon lunch. The strict punctuality of a dinner is not required at a luncheon, unless it is a very formal affair. The ordinary luncheon permits of an irregular number of guests, and an excess of either ladies or gentlemen—in fact, as the gentlemen are usually engaged in business at the most common lunch hour, the ladies generally predominate, and not infrequently have it all to themselves. The elegant dresses of ball room and dinner parties are never worn by ladies at luncheons. Sometimes an elegant reception dress is worn, and again a tailor-made street costume, and all varieties of dress between are common. Hats and bonnets need not be removed by ladies, but gloves should be pulled off before taking a seat at the table. Gentlemen may wear the morning dress, or even a lawn-tennis suit, at a watering place. Guests go to the dining room separately, instead of arm-in-arm, but the ladies go first. It is immaterial where they sit.

Guests may help themselves and one another, and the gentlemen may wait on ladies. In America, most hostesses prefer to have one servant remain during the whole meal, but in England the servants usually leave the dining room after serving the first courses. The butler should wear the morning dress, but never the full evening dress, which he dons at a dinner party. If there is a second servant, he may wear livery or not, as the hostess prefers. The host may, or may not, be present, as he finds most convenient, and children who are not old enough to fully understand the manners of the table, should dine elsewhere.

If the lunch is an informal one, the usual arrangement is to have at each cover two knives, two forks and spoons, two wine glasses—one for sherry and another for claret—and a water goblet, a napkin, folded with bread in it as for dinner, and a small salt cellar. At an elaborate lunch there may be three knives and forks, and a fork for oysters at each place. Table mats are not used at either dinner or lunch—they are out of date—but the waiter wipes each dish, before putting it on the table, with a towel which is kept for that purpose in the pantry. At luncheon *menu* cards are never used. In England wine is given instead of tea and coffee, but in America tea and coffee are sometimes given without the wine, especially when ladies alone lunch together. Bouillon is occasionally, though rarely, offered in summer. Tea and coffee both are not necessary. Either one, or chocolate, will do. At a formal lunch they are passed around on a salver by a waiter, while another follows with the cream and sugar, but if it is informal, the hostess pours them out.

At luncheon the bill of fare may be varied indefinitely, but some hot dishes or soup are usually desired by most people. Cold meats and salads, however, are always in order, and so are oysters, which are always popular in America. Fish, croquettes, French chops and vegetables, may be served. For the dessert, the plainer loaf cakes, puddings, ice cream, blanc mange, jellies and tarts, are appropriate. Chocolate is most suitable in the middle of the day, being rather heavy for evening.

Formal lunches are usually served *à la Russe*, and a bouquet or some pretty favor is placed beside each plate. The waiters pass each course, beginning with the lady who sits at the right of the host. When only members of the family are present, the mistress is served first.

It is not usual to remain long after the close of a lunch, unless the friends are very intimate, or music, or some other entertainment, is provided, half an hour being long enough.

Calls are made after a formal lunch the same as after a dinner, whether the invitation was accepted or not; but after informal affairs they are not required.

"*Luncheons*" *and* "*Lunches.*"—A question is sometimes raised as to the difference between "lunches" and "luncheons." In America, custom recognizes very little difference between the two, and the terms are used interchangeably. Some conservative people insist that the word lunch is alone proper, but the great majority do not observe their rule. The English use the word "luncheon" very generally for the mid-day meal, and Americans are adopting that term. Some authorities insist that the word "lunch" should be applied to the mid-day family meal, and "luncheon" confined to those entertainments given after breakfast and before the dinner hour, but an invitation to a "ladies' lunch," or "a lunch party," is very common, and our readers will not be far amiss in using either term.

BREAKFASTS.

"*A French breakfast*" is a meal served a little earlier than the lunch. In some circles a late breakfast is coming into fashion, to which people are invited, instead of to lunch. There is little difference between them except the hour at which they are held—as the breakfast may be at twelve o'clock, while a lunch would come at one, or later. Any fruit that may be in season is usually offered for the first course, and eggs, cooked in various ways, are quite generally served.

Social breakfasts are now popular in American cities. The hours are from nine until twelve, ten being the most popular time. The hour debars business men, but literary men, and men of leisure, find it a convenient time. Invitations may be sent four or five days in advance, or may be quite informal. They are usually very social and informal gatherings. The toilets are very simple, and the bill of fare consists of but few courses, which should be of the best and tastefully served, but nothing elaborate is attempted. The hostess pours the tea, coffee or chocolate, and the host serves the other dishes, or they are served from the side table. The guests leave soon after the close of the meal, and no after-calls are required.

For the more formal affairs occasionally given, the invitations are more elaborate, and the guests dress more handsomely, but without wearing the full evening costumes. The entrance, going to the dressing room and thence to the drawing room, and the greetings to the hostess, are the same as for the formal dinner. Each gentleman is assigned to a lady, and, on reaching the table, their places are indicated by cards. The guests take their leave soon after the meal is over. An after-call is required. Ladies may call on the reception day, if the hostess has one, and gentlemen can call some evening—or send cards, if prevented by business from calling during the conventional hours.

SUPPER PARTIES.

Supper parties, given late in the evening or at the close of the opera or theatre, are coming into vogue. Some physicians have objected to late suppers, while others, equally eminent, assert that they are conducive to balmy sleep, so that it is an open question whether

they are really injurious, and each individual must be "a law to himself." At this meal everything should be dainty and attractive. The service is much the same as for dinner. Game of any kind is served, and oysters, lobsters, salads, fruit and ices. Cheese is not usually offered, although some think it necessary. Beef is not served, unless in the form of a fillet, and even that is objected to by many as being too heavy. The table may be decorated with flowers, and the glass and china should be arranged to make it look as elegant as possible. The plates, knives and forks, are removed after each course, and clean ones supplied.

A simple and inexpensive supper is often given after the theatre, or on returning from a sleigh ride or toboggan slide, when only oysters, and cold chicken or turkey, lobster or other salad, and ice cream is offered. Only one servant is needed, but the plates, knives and forks, are changed the same as at a more formal meal. Hot coffee, in small cups, may be given, and some old families offer hot mulled wine.

SIMPLE DINNERS.

Many people who are endowed with all the qualifications for giving and receiving social enjoyment, are deterred from giving dinners by the feeling that they must adorn their tables with all the extravagant accessories of the luxurious dinner givers, if they attempt to entertain at all. This feeling is foolish. Some of the least expensive dinners are the most charming and pleasurable. Those who can entertain but do not, deprive both themselves and their friends of much rational enjoyment, and society is a great loser thereby. An invitation to dinner is an evidence of good will, but the eating should promote instead of retarding social inter-

course. The hostess should write her own invitations, and but few things are really necessary to a good dinner. A clean, white table cloth, equally fresh napkins, china, glass and cutlery that are spotless, a few flowers to ornament the table, a comfortable room, well cooked food and a light dessert served in good taste—these are all that are needed. Two wines, claret and champagne, are enough for those who supply wine, and in these days many do not offer them at all—they are never necessary on the tables of those who object to their use on principle.

Much tact is necessary in selecting the guests for an informal dinner. As the intercourse is free and social, only agreeable elements should be brought together. The important dishes are put on the table, and the hostess can dish out the soup and the host can carve. A French roll should be folded in each napkin. If there is only a single maid servant to wait on the guests, she should be carefully trained beforehand, so that no awkward mistakes will be made. The plates should be hot, as any dinner is spoiled if hot meat is put on a cold plate, and the servant should have a napkin around her thumb, as even simple dinners are marred by any lack of neatness. Before serving the dessert the table should be cleared of everything but the fruit and flowers, and the crumbs brushed on to a tray with a brush or crumb-scraper—the latter is the best, because usually the neatest The plates, knives, spoons and forks, may then be laid at each plate for dessert. The dinner should not last more than an hour.

The use of the knife, fork and spoon, and the other points of table etiquette, are the same as those we have elsewhere given, under the heads of "The Knife, Fork and Spoon," "Table Manners," etc., to which we refer our readers.

THE FAMILY TABLE.

PERFECT ease at the table is only acquired by constant practice. The rules of etiquette should be strictly observed at home, and then there will be no fear of appearing awkward when in society. At meal times, all the members of the family should meet together around a common table, and cheerful conversation should enliven the meal. Even in families of moderate circumstances, the table should be made as tasteful and attractive as possible. A few flowers and spotless linen will be an excellent appetizer, and few families are too poor to afford these. Among the wealthy there has been a marked increase in the elegance of their table appointments in the last few years. To greet those in the room when you arrive with a "good morning," or "good evening," is a mark of politeness.

To wear gloves at any meal, breakfast, luncheon, dinner or tea, is considered "bad form," and of course all understand that they are never worn at formal meals.

BREAKFAST.

At the breakfast table, a tinted table-cloth and napkins may be used. The breakfast napkins are not quite as large as those used at dinner. Fruit is regularly served at breakfast in some families, and there is an old adage that "fruit is gold in the morning, silver at noon, and lead at night." More freedom is allowed at breakfast than at any other meal. The morning paper, corres-

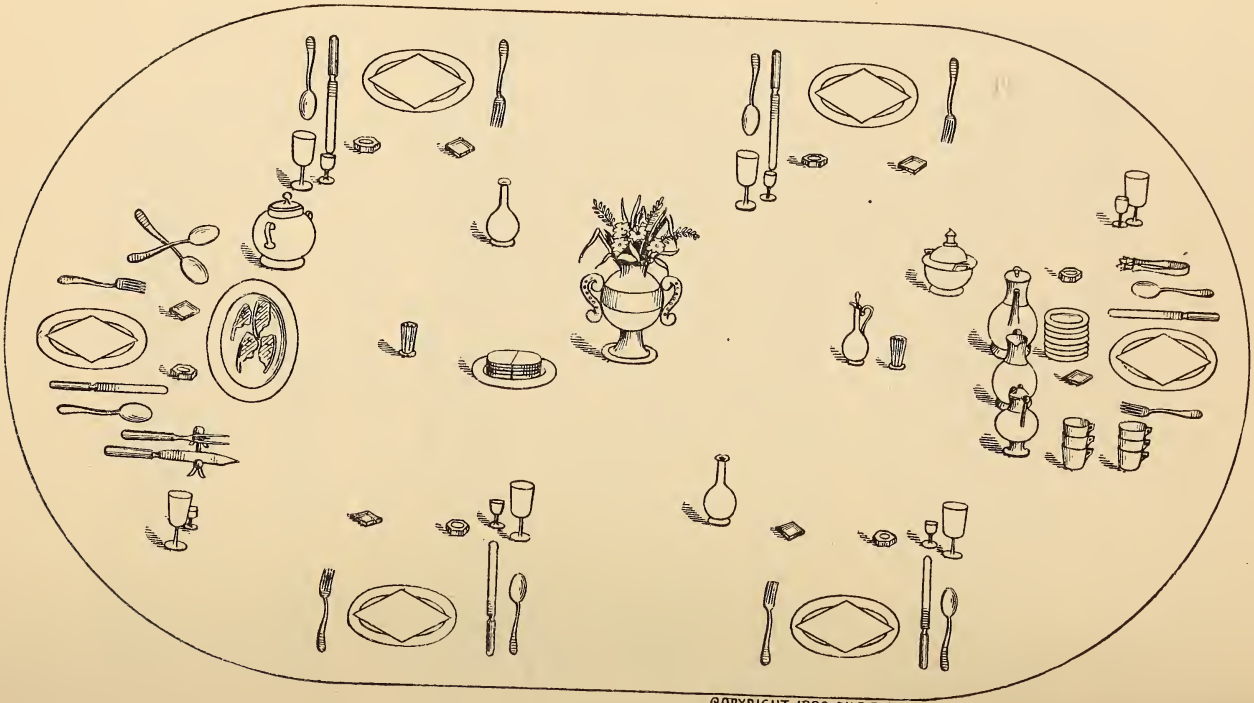
pondence, or books, may be glanced over, which is not allowable at other meals, and any member of the family may leave the table, as business or inclination dictates, without waiting for the others. Gentlemen, however, should never come to the table in their dressing gowns. They should wear their morning suits, and the toilet of the ladies should be carefully made. Any approach to slovenliness is always vulgar.

LUNCHEON.

In all our cities it is becoming the custom to have a luncheon in the middle of the day, and the dinner is reserved until evening, as the gentlemen of the family are away during the day attending to their business. A tinted table-cloth and napkins are allowable for lunch, the same as for breakfast, and yet for any meal nothing is more elegant than white napery. The meal is usually informal, and the children and ladies of the family enjoy it together. The food may be all placed on the table, and those present can help each other.

DINNER.

For dinner a fresh snowy-white table-cloth should always be used. A heavy canton flannel undercloth will protect the table and make the cloth lie smooth. Large napkins are used. In the homes of the wealthy the same napkin is never used twice without being washed, so that napkin rings are out of style. Those with large families and in moderate circumstances cannot afford this prodigality; but napkins should be changed often. When fresh napkins are provided for every meal, they are merely laid on the table unfolded when through eating; otherwise they may be folded and put in the napkin rings—if rings are used. Stran-



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PLAN OF BREAKFAST TABLE.

EXPLANATION

OF

OUR PLAN OF BREAKFAST TABLE.

A plate, knife, fork, spoon, goblet, egg-cup and neatly folded napkin are set at each plate at the table. The illustration shows the manner of arranging them. The goblet and egg-cup should never be upside down. The edge of the knife is toward the plate. Instead of the individual salt-cellars shown at each plate in our illustration, some prefer to place two salt-stands beside the pepper-stands shown in our cut. Instead of having a butter-plate at each place, as shown in our illustration, some prefer to have them all together beside the butter-dish. The butter will then be served by the hostess. In many families polite, at present, butter is kept on the sideboard and served by the servant; but on these points each family must follow its own preferences. Casters are out of date. The pepper-stands and vinegar-jug are shown in our cut. The two water *carafes* shown in our illustration should be filled with fresh cold water just before breakfast is announced. In some families the water is placed on the sideboard.

Three courses are enough for breakfast at any time. The first course will consist of oatmeal, cracked-wheat or fruit. The second will consist of the substantials—meat, potatoes, etc. For convenience, our illustration shows the arrangement of the dishes for the second course, with the meat placed before the host at one end of the table, and the coffee-service before the hostess at the other end. The third and last course will be the cakes or waffles.

The arrangement of the table for a lunch or supper would be very similar to that of the breakfast table.

gers visiting in a family, if uncertain about the rule of the house, can watch the hostess and imitate her.

When fruit is provided, on formal occasions certainly, fruit napkins should be brought in with the dessert. They keep the white napkins from being stained, and may be brought in on the dessert plates, laid beside or on top of the finger-bowl.

Individual salt and pepper stands have taken the place of the old-fashioned casters, which formerly stood in the center of the table. The caster is out of style. Oil and vinegar are put on the table in pretty little glass bottles or jugs. At very formal meals the mustard, oil, vinegar, etc., are not permitted on the table. They are kept on the sideboard, as they are seldom needed, the proper seasoning being provided for each dish.

The old-fashioned spoon-holder is also going out of style. On tables polite it is now rarely seen. As teaspoons are supplied like the knives and forks at fashionable tables, the spoon-holder is not needed.

Mats have been banished from tables polite. This is not an unmixed blessing, as the old mats served as a guide to the servants in placing dishes on the table, and they also protected the cloth from being soiled. Fancy napkins made of linen or crash, embroidered or fringed, are spread on the table by many people, as they are a great protection to the table-cloth. Large napkins are used for the same purpose by some people. Of course each dish is wiped carefully before going to the table.

Individual butter plates should be provided for each person, as they are much better than to put the butter on the edge of the dinner plate to run down and mingle with the food. A new custom is to banish butter to the sideboard, and pass it around when sweet corn, sweet potatoes, etc., are served.

Salt may be taken out of the individual salt cellars,

now so popular, on the point of the knife, when no salt spoon is provided, but the salt should then be changed after each meal. For further suggestions on table etiquette see the article on "Table Manners" elsewhere, discussing the subject at length.

It is an old idea that cheerfulness at the table aids digestion, and the utmost sociability and good feeling should prevail at the family dinner table. Cares should be laid aside, for the time being, and all should look forward to the dinner hour as the pleasant social reunion of the day.

TEA OR SUPPER.

In those families where the principal meal or "dinner," is served in the middle of the day (which is the usual rule in the country and in small cities), the etiquette of the tea or supper is much like that of luncheon. The gentlemen have returned from business, and cheerful conversation and little formality is the rule. Tinted napery is occasionally used, but many families of refined taste prefer plain white.

TABLE-CLOTHS AND NAPKINS.

THE napery of a table is so important a matter, and does so much to make or mar a meal, that it may be well to devote a few words to the subject. The fashion of using napkins and table-cloths is very old and widely spread. The Japanese and Chinese magnates use elegantly embroidered and fringed silk napkins, which by some process unknown to us, they wash and restore to their original beauty. Elegant lace-worked napkins, which cannot be rivaled to-day, graced the tables of the early Italians, and Queen Elizabeth had beautiful napkins, made in Flanders, and edged with lace. Even the most sumptuous repast will be ruined by soiled and wrinkled linen, and the plainest and simplest meal will gain a certain attractiveness from a smooth and spotless table-cloth and napkins.

The best of napery is the cheapest to buy, as it will outwear the cheaper grades. Irish linen, unadulterated with cotton, will last for years. Very handsome napkins are made at the South Kensington schools in England, and by the Decorative Art Society in New York; and those with drawn thread and knotted fringe, made at Berlin, are very beautiful; but, for refined elegance, no napkins are superior to the plain, very thick, fine damask.

For breakfast or tea, colored or tinted napkins may be used, and they may be smaller than those used for dinner. On formal occasions, at which guests are

invited, however, the large white dinner napkins should be used. This colored napery gives variety to the table, but it will nearly all fade with repeated washing, and it is no more economical than the white.

For dinner the large white napkins are used—colored ones never. It is considered in bad taste to fold napkins into any of the fanciful designs adopted at hotels. Fold them simply and place one at each plate. A piece of bread is always folded inside of the napkin at formal dinners, as explained elsewhere. Damp napkins should never be put on the table, and those stiffly starched are harrassing instruments, unpleasant for the face—don't use them. No taint or smell of the laundry should ever linger about the table linen. It should be well aired before being used.

Colored fruit-napkins, placed beside the finger-bowls on the dessert plates, are brought in with the fruit, the other napkins having been removed by the waiters with the dinner dishes. These fruit-napkins are taken from the plate and spread across the knee, or laid at the right hand ready for use ; but the elegant little doylies, which are brought at the same time, may be admired but should not be used. They are for ornament merely.

People who live elegantly, now change their napkins at every meal, never using the same napkin twice without its being washed ; but those in moderate circumstances will hardly adopt this custom, and yet their napkins should be frequently changed.

At luncheon the large white dinner napkins are preferred by many, reserving the small colored ones for breakfast and tea.

The napkin should not be tucked under the chin, nor in the vest pockets. It is laid across the knees lightly, not spread over the whole lap at formal meals, but at the family table that is allowable. It is used

simply to wipe the hands and mouth. At fashionable entertainments the napkins are never folded at the close of the meal. On ordinary occasions watch the others and follow their example.

At breakfast and tea colored table-cloths may be used, with napkins to match, but at dinner only spotless white is suitable. Heavy and coarse linen may do at the ordinary family table, but at entertainments the linen should be fine. The table-cloth should be well ironed, well aired and starched very little, so that it will lie smoothly on the table without humping up. A heavy canton flannel cloth underneath will be a great addition to its appearance. If the table-cloth is soiled during a meal by any accident, like upsetting a plate, or spilling coffee, the *débris* is cleared away and a clean napkin spread over the spot.

Table linen which is not being used should be carefully folded and laid away in a drawer or chest. A sweet-smelling herb, like lavender or orris root, or the fragrant heliotrope, laid with it, will impart that pleasant odor which so many admire, when it is taken out for use. At least once a year it should be washed and aired to keep it from becoming yellow and mouldy; and it is a most excellent idea to spread it out on the grass for a good bleaching once a year. Residents of cities could send their linen to the country for this purpose, and they would find that it would keep much better for the trouble.

When table linen is stained with anything like coffee, wine or fruit, the stains should be removed before wetting it, as soapsuds, washing fluid, etc., will fix many stains past removal. A coffee or fruit stain may be removed by placing the part stained over a bowl or pan, and slowly pouring a stream of boiling water on the spot until it disappears. A wine stain may be removed

by holding it over the fumes of burning sulphur, and afterwards wetting it in warm chlorine water. The sooner the remedy is applied to any of these stains the more effectual the restoration. Table linen should never be boiled ; and to avoid this it is best to wash it on some other than the usual wash day. After being well rubbed in clear warm water, it should be put into a large dish, have soap shaved in thin strips strewn over it, and then covered with boiling water and put away to cool. When cool enough to wring out with the hands, it should be rinsed thoroughly in clear water and hung out to dry. When thoroughly dry it should be put into a tubful of water, slightly blued, and with a few lumps of starch dissolved in it, and then wrung out again and allowed to get about two-thirds dry. Then it should be snapped well, folded straight and pressed with hot heavy irons. If these directions are followed you will be proud of the appearance of your table linen.

ETIQUETTE OF BALLS.

BALLS and dancing parties are now so popular that the etiquette of balls and the ball-room is quite an important item in the training of well-bred young people. It is no part of our purpose to discuss the ethics of dancing. It may be said, however, that the old puritanical prejudice against this form of amusement is passing away, and in "society" that prejudice now finds little countenance. It brings young people together for innocent recreation, and they enjoy "the poetry of motion" and the brilliance and gayety of the occasion. The scruples of those who are conscientiously opposed to this form of amusement should be respected by all, however, and none but very ill-bred people will ridicule or sneer at them. In giving a ball the primary object of the hostess should be to provide a pleasant and delightful evening's entertainment for her guests. As one authority says, "The requisites for an agreeable ball are, a well-bred hostess, good ventilation, good music, a good supper, guests who know their duties, and not too large a number of them."

THE INVITATIONS.

The invitations should be sent out from ten days to three weeks in advance. In our chapter on "Invitations, Acceptances and Regrets," we gave the forms for invitations. Occasionally, when a young lady is introduced

into society by means of a ball given at some rented hall, an engraved form similar to the following is used:

Mr. and Mrs. James Higgins
request the pleasure of
your company on Tuesday evening,
May fifth, at nine o' clock.
Cotillon at ten.
Delmonico's. *R. S. V. P.*

Sometimes at such occasions the card of the young *débutante* is inclosed with the invitation, but not always. If these are sent as first invitations to new acquaintances, or strangers in the city, the cards of the host and hostess are enclosed with the invitations sent to ladies and gentlemen, and the card of the host is enclosed with those sent to gentlemen.

As previously explained, the word "ball" should never be used in invitations to any private entertainment.

As many of those invited always decline, the hostess is safe, as a rule, in inviting one-fourth more guests than her rooms will accommodate, but it is better to give two or three entertainments in order to include all her list, than to over-crowd her parlors and have a crush that will render the guests uncomfortable. "Nothing makes so many enemies as giving small parties" is a current saying. The reason is that as all are not invited,

some of those left out will be offended. To avoid this, many people who can do so give one large entertainment at the beginning of the season, to which they invite all their acquaintances. Having thus discharged their social debts they give such small parties as they choose later in the season.

Those who have been invited may with perfect propriety solicit an invitation for a distinguished stranger, or for a visitor, or for an unexceptionable young man who is a good dancer, but invitations for a married couple should rarely be solicited—and never if they reside in the same town. The hostess may at any time say that her list is full, and no one should feel offended at a polite refusal, as the hostess may have more demands than she can meet.

The English custom of sending both the invitations and answers by mail is very sensible, and is coming into vogue in America also, although many still adhere to the old style of sending both by messenger.

A verbal invitation to a large party or ball is considered discourteous. From those families who do not observe the social rule that no more than three from one family should accept invitations to the same entertainment, the hostess invites only those whom she wishes to see. She should be careful not to omit any to whom she is under a debt of obligation from having accepted previous hospitalities ; but otherwise no one should feel hurt at not receiving an invitation, as it may suit the convenience of the hostess better to invite them on some other occasion. As to whom it is proper to invite to a first ball, the tact of the hostess can alone decide.

An invitation should always be answered at once on its receipt. For the proper form see our chapter on "Invitations, Acceptances and Regrets." A verbal answer merely, should not be given to a formal invitation.

PREPARATIONS FOR A BALL.

The preparations for a ball should be very handsome and well planned. As it is the gayest of all social occasions the rooms should be well lighted, and there can hardly be too great a display of flowers. Many modern houses have rooms especially prepared for dancing, but others, whose homes are not suitable, sometimes engage a public hall for the occasion. The custom of covering the carpets with crash has proved very unsatisfactory, on account of the fine fuzz which the dancing throws out from it, and it is better to take up the carpets if the floor is at all suitable. The music sounds much better if the walls are bare and the room nearly clear from furniture; and yet the European custom of lining the walls of the dancing room with seats, for the chaperons and others who do not dance, is much better than the American custom of removing the seats, so that many are forced to stand. It is more thoughtful to provide seats for all who need or wish them. A ball room should always be well ventilated.

A carpet and awning to protect the guests should be stretched from the front door to the carriage steps. A servant stands on the sidewalk to open the carriage doors and assist unattended ladies to alight, and another servant stands at the hall door to open it as the guests arrive, and direct them to the different dressing-rooms provided for the gentlemen and ladies. A maid should be in attendance to assist the ladies in making their toilets, and toilet articles of all kinds will be provided by the thoughtful hostess, as well as needles and thread, with which any rents or tears occurring during the evening may be repaired. Confusion may be prevented by numbering each lady's wraps, etc. A man-servant should also be in the gentlemen's room, to take charge

of their coats, hats, etc., and assist them in any possible way.

Good music is of the first importance, and without it a dance will certainly be a failure, and all chance of enjoyment by the guests will be gone. For a very small party a skillful pianist is often enough; but the violin and piano are always the mainstay of dancing music, with the addition of a harp, flageolet and horn, according to the size of the room. The musicians are apt to be in the way, and a simple plan to dispose of them is sometimes arranged by having a little hut outside the window in which they sit, where, by taking out the window frames, they are heard distinctly.

The programme is carefully arranged beforehand, and for large balls cards are printed, giving the dances in their order and with blank lines in which the engagements can be recorded. In Europe it is customary to open balls with a waltz, followed by quadrilles, lancers, and so on, but square dances should always be interspersed with round dances, to give an opportunity for those to appear on the floor who object to round dances, of whom there are some in nearly every circle.

THE ARRIVAL, AND ENTERING THE DRAWING-ROOM.

On arriving, the guests proceed directly to the dressing-rooms, and arrange their toilets.

It is proper at balls and large parties to give a small fee to the servants in the dressing-rooms.

Having completed their toilets, ladies join their escorts and proceed to the drawing-room. In going up or down stairs the gentleman will precede by three or four steps, unless the lady takes his arm, which she may do or not as she prefers. In accepting a gentleman's assistance a lady takes his right arm, which leaves her right hand free to manage her train. A bouquet or

fan may be carried in the hand which rests on the gentleman's arm. In France the rule is imperative that a lady must precede a gentleman by several steps, in entering or leaving an apartment, and Americans are adopting the French custom. When several ladies enter at once the eldest takes precedence, and a mother precedes her daughter.

The first duty on entering the drawing-room is to greet the hostess and those receiving with her. This should be a simple exchange of kind enquiries, when, by passing on, the hostess is left free to greet other arrivals, and then the guests move about and engage in light conversation until the dancing begins. To detain the hostess long is bad form. Gentlemen should then find the host and greet him also.

The first duty of those who arrive late, after the hostess has left her place, is to hunt her up and greet her, and a gentleman should then find and greet the host. A stranger, who received his invitation through some friend, will get his friend to introduce him to the hostess, and also to the host and to the young ladies of the family. He will request the pleasure of a dance with them if he is polite.

The fashion of arriving late at balls is, happily, going out in many of our best social circles. It doubtless arose in England among those who attended several dances the same evening, and were, therefore, necessarily late at some of them; but in America it is a pure affectation, and affectations are never in the best taste.

RECEIVING THE GUESTS.

A hostess may ask two or three friends to receive with her and relieve her of part of her duties. The host does not receive with the hostess, although he should remain within sight until most of the guests

have arrived. The sons, as well as the daughters and the host, should look after the interests of the guests, and try and provide partners for the ladies, and prevent any from becoming "wall-flowers." If two or three young men are selected to act as aids to see that partners are provided for those who wish to dance, it often adds to the success of the occasion. The hostess now usually greets her guests with a sweeping courtesy, instead of shaking hands with them.

THE SUPPER AND REFRESHMENTS.

Refreshments are usually served all the evening, from a *buffet* or side table in a small room, or some convenient place. The table may be elegantly arranged with flowers, fruit, cut glass, china and silverware, and supplied with oysters cooked in any style (*raw* oysters are not now served at balls), boned turkey and chickens, partridges, grouse, canvas-back duck, terrapin, turtle, cold salmon, salads of all kinds, oyster and game patties, biscuits, jellies, creams, fruits, bon-bons and ices, and wines. In England the refreshments are served cold, but in America custom sanctions serving them either cold or hot. A regular supper may be served if the hostess prefers, and at such time as she directs, although from twelve to one o'clock is the usual hour. When it is announced, the host leads the way with the most distinguished lady guest, or the one on whom he wishes to bestow special honor, and the other guests follow, the hostess going last or remaining in the ball-room to see that all is going well. Until every lady is provided with an escort no gentleman should enter the supper-room alone. At such a time a gentleman may offer his arm to a lady who is an entire stranger, if she is without an escort, the roof being a sufficient introduction for the

time being. In these days of temperance the presence of wine, once imperative, is no longer required. If wine is provided, anyone may politely decline it, and no offense should be taken, nor should any one be urged to partake, or ridiculed for refusing. An ostentatious display of conscientiousness, or a failure to respect a display of principle, are equally ill-bred.

LEAVE-TAKING.

If the invitation was a first one, and the hostess is unoccupied, it may be a graceful thing to express the pleasure the occasion has given you; but the rule is that it is not necessary to take formal leave of the hostess at a ball. To pay your respects on entering, and be as agreeable as possible while there, is all that is required.

THE AFTER-CALL.

An after-call should be made on the hostess as soon after the ball as possible, not later than two weeks at longest. If unable to call personally a card should be sent. Those unable to attend should call the same as others, in acknowledgment of the proffered courtesy, and express their regrets. If the hostess sends the invitation with her card for one or more reception days, it means that the after-call may be made then.

THE DRESS FOR BALLS.

A handsome dress is expected at a dinner, but a ball demands it. The rule that the hostess should not dress so elegantly as to outshine her guests is waived on this occasion, and she shines resplendent in her richest robes and most elegant jewelry. White or light deli-

cate colored dresses are most suited for young girls, and they should wear jewelry sparingly. Rich velvets, silks and jewelry are reserved for the chaperons and elderly ladies. Young ladies should reserve their elaborate displays of jewelry until they have been several years in society. The ladies, old and young, may carry a profusion of flowers, to add to the brilliancy of the occasion. *Débutantes* should understand that the best form requires them to dress youthfully, which many of them seem loth to do. If they have a number of bouquets they may be suspended from the arm by different ribbons. Some young girls prefer ball dresses made of some silken material, as they are more durable. Deep flounces, aprons of point lace, etc, are not suitable for very young girls. Elderly or married ladies may wear rich laces.

Gentlemen wear the full evening dress. The vest is low and the shirt front immaculate. White or very light tinted ties are worn, and white or very light tinted gloves. Of course light shoes are worn, or carried, and put on in the dressing-room.

THE DUTIES OF AN ESCORT.

A gentleman who is to escort a lady to a ball may send her a bouquet during the day, if he desires, and it is always well to do so. On the evening of the party he must call promptly and escort her to the entertainment, assist her to alight from the carriage, instead of allowing the servant to do so, and go with her to the dressing-room. When she is ready he must join her there again, escort her to the reception-room, go with her as she greets the hostess, and claim the first dance with her. He should see that she is provided with partners during the evening, look after her enjoyment of the occasion,

and escort her home at any time she desires to go. On reaching her home, if she invites him in he should decline. Within two days he is expected to call on her. When escorting a lady home from any entertainment, the gentleman should always ring the bell for her and see her enter the house. To leave her at the foot of the steps, to get in as best she can, is rude and ungentlemanly.

HINTS TO GENTLEMEN.

Having greeted the hostess on entering the ball-room, a gentleman should at once find the host and present himself. If there are any members of the family with whom he is unacquainted, he should obtain an introduction. To go to a ball and leave it without seeking out and greeting the host, is very ill-bred.

Young gentlemen should pay their first attentions to the young ladies of the family, and ask them for the first dances. If they are well acquainted with any other young ladies present, they should not fail to solicit at least one dance during the evening from them.

A ball-room introduction to a gentleman presumes that he will show the lady some attention, and either dance or walk with her, or talk to her through one dance if they do not take the floor.

A gentleman who goes to a ball without having previously selected a partner, should go to the hostess and ask to be presented to ladies with whom he can dance.

Young gentlemen should endeavor to render any services in their power to the ladies present, such as ordering their carriages, or escorting them to a seat or the dressing-room in case of an accident, or any of the little attentions a gentleman can pay a lady. No introduction is needed for such services. It will often aid the hostess to ask her to introduce them to any ladies

who may be without partners, or say to her, "I shall be most happy to serve you. Call on me for anything I can do."

In America, if a gentleman wishes to dance with a lady with whom he is unacquainted, he should get some mutual acquaintance to ask her if she will accept an introduction to him. She may assent or decline. If she assents, they are introduced, and he asks for the pleasure of a dance. It is not allowable to ask her for a dance without first being introduced. In Europe a gentleman may ask any lady in the room for a dance, "the roof being an introduction." Unless previously engaged, she nearly always accepts, but the acquaintance ends with the occasion.

If a gentleman cannot get the partner he wants he should not selfishly decline to dance at all, and so neglect the other ladies. It is much better to take some lady, even if she is not his first choice.

A gentleman should secure his partner for a dance before the music strikes up. No special form of invitation is necessary. "Shall I have the pleasure of the next waltz?" Or, "Will you grant me the pleasure of a dance?" or something of that kind will do. Never ask, "Are you engaged for the next quadrille?" This may force the lady to confess that she has had no invitation, and is prompted by a selfish desire to avoid a refusal.

When asking a lady for a dance, a gentleman should always bow; and at the conclusion of the dance both parties should bow and say, "Thank you."

White gloves, or those of a very light tint, should always be worn at a ball, and an extra pair, to use in case of accident, will be carried by the thoughtful.

Loud talking or boisterous laughter, or anything to make one conspicuous, is ill-bred; and any display of anger or ill-temper is unpardonable.

As it will often soil a delicately tinted dress for a gentleman to press his hand, if at all moist, against it while waltzing, he should hold a handkerchief in his hand to shield the dress.

To hold a lady's hand on the hip, when dancing a round dance, or behind the back, or to hold it out swaying in the air, is awkward and ill-bred.

After dancing with a lady, a gentleman may walk once around the room with her and then escort her to her chaperon, or leave her with some friend and plead another engagement. He is under no obligation to stay longer. In European society a young lady must be escorted directly to her chaperon at the close of the dance, without any strolling about the room.

Gentlemen should not smoke in their dressing-room —it is ill-bred. If a smoking-room is not provided by the host (which is usually done) they should forego the pleasure until after they have escorted their ladies home.

To over-eat at the table, or to indulge in too much wine and become boisterous and rowdyish, may have been tolerated in past and coarser generations, but it is unpardonable now.

Gentlemen should be careful not to tread on a lady's dress. Should they inadvertently do so, an apology should at once be made, and the lady escorted to the dressing-room to repair the damage.

When supper is announced, a gentleman should offer to escort the lady with whom he chances to be at the time, or the last one with whom he danced. If the lady is accompanied by a chaperon he escorts her also. If the one he escorted to the ball is unattended, he escorts her. To leave the lady he escorted to supper, without returning to the ball-room with her, would be very rude.

Engagements for dances should be scrupulously

kept. If forgotten, a prompt apology is required, but even an apology is awkward in such cases If the lady forgets an engagement, her apology should be readily accepted.

It is not customary for married people to dance together in society, but there is no good reason why they should not do so if they choose. A gentleman should not, however, confine his attentions to his wife to the exclusion of others. He can entertain his wife at home—in society he should be attentive to others also.

Those who can dance and will not, are out of place at a ball.

Do not confine your attentions to one lady, but circulate freely and be polite to all. As a rule do not ask more than two dances from one lady the same evening.

If a lady shows symptoms of weariness at any time, stop at once and offer to escort her to a seat. No offense should be taken if a lady manifests a desire to stop at any time. If when escorted to a seat she releases the gentleman to find another partner, he should not accept the release.

No gentleman will encircle the waist of his partner for a waltz until the music begins, and as soon as it stops he drops his arm. He should never appear to embrace the lady, although he should hold her lightly and firmly.

A ball-room introduction, given merely for the purpose of dancing, does not entitle the gentleman to further recognition unless the lady desires it. On meeting again he should wait for her to bow before venturing to speak to her. This is not the rule on the continent, but it is the one generally accepted in England and America, although some authorities insist that such introductions constitute an acquaintance.

While one dance is in progress do not make arrangements for another.

HINTS TO LADIES.

If you decline an invitation for a dance, do not afterwards accept an invitation for the same dance from another gentleman. It displays a want of regard for the first gentleman which can hardly escape notice, and is an unlady-like rudeness

On no account forget a ball-room engagement. Promptly apologize if such a thing inadvertently occurs.

A lady should not give her fan, bouquet or gloves to a gentleman (unless he is her husband, brother or escort), to hold during a dance.

It is not proper for young ladies to ask gentlemen to dance with them.

Young ladies should not join in every dance. This is especially true of the daughters of the hostess. They should look after the enjoyment of the guests, and give them opportunities to appear on the floor. A chaperon should not dance while her young *protégée* is without a partner.

An amiable young lady who cheerfully accepts such attentions as are tendered her, without showing vexation when not invited out for every dance, is much less likely to be a "wall-flower" than one who allows her mortification at what she considers a want of attention to ruffle her temper.

When a ball is given for a young lady at the beginning of the season, her chances of obtaining partners afterward are much improved.

A lady should not decline an introduction to a gentleman without good reason, although it is her privilege to decline at any time, without being questioned as to her motives.

We have elsewhere discussed the matter of chaperonage, but most mothers prefer to accompany their daughters to all except balls at private houses. Some insist that if the mother cannot go, the father should go in her place. The chaperons stay as long as their charges do. Married ladies go with other married ladies when not accompanied by their husbands.

It is fair to presume that the guests invited are people of respectability, so that a cold and indifferent manner, and a disposition to repel civilities, is an evidence of ignorance of the customs of society, rather than of superior breeding. When the eye of an acquaintance is caught the recognition should be instantaneous.

Ladies do not walk across a ball-room unattended, nor do they criticise or ridicule any peculiarities of the others in attendance. To boast of one's popularity, or to raise the voice in loud conversation or laughter, is very ill-bred.

No one now takes steps in a quadrille. They glide through it with an easy motion. To courtesy gracefully is an art every lady should acquire, but it can be best learned from a master. Dancing is now so universal that a lady can hardly go in society much without acquiring the art.

THE VARIOUS DANCES.

We cannot discuss the various dances at length in a work like this. The german, now so popular, was first danced after the battle of Waterloo, at the German court. In this cotillon no lady can refuse to dance with any gentleman present, so that it is only suitable for private parties, and is not adapted to public balls. Invitations to this fashionable dance are issued the same in form as those we gave for other dances. A good leader is indispensable, as on his skill and familiarity with the figures the success of the evening depends. It is usual

to devote the early part of the evening to other dances, and close with the german. Select circles are sometimes formed to practice this dance, and then cards may be printed, which all the members can use, with blank spaces to be filled in with the date and the name of the lady at whose house they meet. The invitations are issued in the name of the young lady's mother. Each member may in turn entertain the club, and in this way the new figures can be learned.

It is entirely proper for a lady to take out a gentleman with whom she is unacquainted, in the german, because she must take out some one, and it is not best to repeatedly call on her friends, which she must do if she has but few acquaintances present. A gentleman may very properly seek an introduction to a lady with whom he thus danced.

Most good waltzers who are quick-witted and observant may safely try the german, but those not familiar with the figures should take their places near the foot. No one not thoroughly familiar with the dance should attempt to lead, as it may involve a mortifying *denouement.*

The polka is a dance of Hungarian or Polish origin, which was introduced into western Europe as a fashionable dance about 1841. It has been quite fashionable of late. The music is very pretty. The step is spirited and is described by dancing masters as "a hop, three glides and a rest." The steps are modified to different times, to produce the polka redowa and the polka mazourka.

The quadrille is a dance of French origin. The name doubtless arose from its being danced in sets of four couples. Many people who object to waltzing on principle, enjoy the quadrille, although at present the tendency is to introduce waltzing into the quadrille

more and more. A fund of small talk is quite a necessity in this dance. Those ignorant of the figures should learn them from a dancing-master, but all ages and conditions can join in this sociable and stately amusement.

The waltz is a German dance which is said to have originally come from Bohemia. In the early part of this century it first became fashionable in other countries. A modification of the original waltz, called the *valse à deux temps*, is the one now usually adopted. It is very graceful, and is undoubtedly the most popular of dances. The waltz has excited much opposition in some quarters, and its morality has been seriously questioned, but the prejudice against it seems to be modifying of late. No one should continue to dance when dizziness occurs, as that is often a sign of heart affection. It is said the Russians will go through a waltz so quietly that they can carry a glass of champagne full to the brim, around the room without spilling a drop. There are, however, probably no better waltzers in the world than the young Americans. To waltz well requires natural grace, a good ear for music, and long practice.

The minuet was first danced in Paris, in 1653, by Louis XIV. In 1710 it was first introduced into England, by Marcel. It was revived in 1845, by Queen Victoria, after a long period during which it was little practiced. It is not at present as popular as many of the other dances.

We cannot discuss the matter further here, but dancing is almost as old as the world, it is said. The oldest records of the race, sacred and profane, allude to it. In most ancient nations it was part of their religious rites. The primitive Christians certainly danced at their religious meetings. Aristotle ranked dancing with poetry, and Socrates took pains to learn the art. The Spartans passed a law requiring parents to train

their children in dancing after the age of five years. The modern dances practiced for amusement are, however, much quieter and less exciting than the old dances associated with religion and war.

PARTIES, RECEPTIONS AND OTHER GATHERINGS.

CYNICS may rail at the weaknesses and foibles of society, and proclaim that "vanity of vanities, all is vanity!" but all society worthy of the name is at heart an exchange of civilities, and is designed to give pleasure and culture to those who participate in it. We see the first rude attempts at hospitality in the savage tribes, and at the very dawn of human history the duty of "entertaining strangers" was recognized and enjoined by the wise and good. The mere display of fashion and finery is a small part of the parties and balls, receptions, kettledrums, afternoon teas, lawn-tennis and garden parties, christenings, anniversaries and so on, which make up the great round of entertainments. Over and above all this, society brings together the wise and the ignorant, it draws out the silent and the shy, it arouses the dull mind and gives stimulus to the active intellect. It is both a moral and an intellectual force. By it prejudices are dispelled, arrogance is rebuked, and vulgar pretense is humbled. Its weaknesses are those of human nature, but it is a great school for developing and polishing its members.

EVENING PARTIES.

One writer has very cleverly defined the difference between the evening party and the ball by saying that at the party there may or may not be dancing, but at the ball there must be.

The invitations for these elaborate and formal affairs should be sent out ten days or two weeks in advance. They are issued in the name of the hostess alone. Names and addresses on invitations must not be abbreviated, except by using the initials in the names. Figures may be used in the address always, and in the date also, if more convenient. To include two or more friends or all the members of a family in one invitation, using one card, displays ignorance of the proper form, but a husband and wife should be invited together, addressing the envelope to "Mr. and Mrs. John W. Greely;" and if there are several daughters, they may be included in one invitation as "The Misses Greely." But each son, if there are more than one, sometimes receives a separate invitation. To invite "Mrs. Brown and Family," or "Messrs. Hodge and Grinnell," would be in bad form. To invite the husband to an entertainment where there were any ladies, without including the wife also, would be a direct insult. The invitations may now be sent by post. For forms of invitations see our chapter on "Invitations, Acceptances and Regrets."

A hostess is under no obligation to invite any except those to whom she is indebted for previous hospitalities. When omitted, such persons may feel "cut," but no one else has any right to complain. The hostess consults her own convenience, and invites some of her friends at one time and some at another. If a family is large, she may invite some of its members and not others, and those omitted should presume there is some good reason and "think no evil." And yet a woman with tact will try and manage so as to give no needless cause for offense.

The rule that an invitation of this kind should be answered at once, and either accepted or declined, is imperative. A prompt answer is not a sign of over

eagerness to accept the proffered civility—it is nothing but a proper acknowledgment of the courtesy, and it is due to the hostess, so that she may know whom to expect. A first invitation should always be accepted if it is possible to attend. In declining, to use any short and indefinite form, as to "regret that they cannot accept," or to send "compliments and regrets for December tenth," is to return a proffered courtesy with rudeness and incivility. It is always better to give the exact reason, as "the sickness of a daughter" or "intended absence from the city," or whatever it may be. As we have elsewhere stated, it is a rule in society that no more than three members of one family should accept an invitation to the same entertainment.

Dressing for a Party.—The dressing may be very elegant, and the full evening dress is worn by both ladies and gentlemen. See our article on dress.

Entertaining the Guests.—The guests are entertained usually, before supper, with conversation, cards, music, etc. After supper the dancing begins (when there is dancing), and those who do not dance are provided with opportunities for conversation, games, and so on, in other rooms.

Time of Departure of Guests.—In this busy country, where the gay cavaliers of the evening will be actively engaged in business the next day, earlier hours should be kept than among the leisured classes of Europe, who have no other business than social enjoyment, and the guests should all depart by one o'clock.

Receiving the Guests, etc. — The provisions for receiving the guests, the arrangement of the dressing-rooms, etc., and the duties of the hostess in receiving her guests, and of the guests in greeting the hostess, are the same for the large party as for a ball (which see), and the arrangements for the supper are also the same.

The After-Call.—An after-call is required the same as after a dinner party, and is as necessary for those who decline as for those who accept an invitation.

AFTERNOON TEAS, MORNING OR AFTERNOON RECEPTIONS AND KETTLEDRUMS.

The distinction between afternoon teas, kettledrums and receptions are not very clearly drawn, and the names are used inter-changeably. Stricly speaking, the afternoon reception, or the "at home," or the "morning reception," as it is usually called, although it is held in the afternoon, is the most formal of these gatherings, and the kettledrum is next, while the afternoon tea or the "five-o'clock," is the least ceremonious of these occasions. The origin of the term "kettledrum" is uncertain, some ascribing it to the entertainments given by the wives of army officers, who used a drum for an impromptu tea table; and others to the fact that an old fashioned entertainment was called a "drum," and the tea suggested the "kettle," and so the name of "kettledrum" arose. Be that as it may, however, the term "kettledrum" is not often used in invitations now. These afternoon entertainments appear to have been introduced into England a few years ago, by the Princess of Wales, and to have been thence imported to America. They have been very fashionable, and well deserved their popularity. The original idea was that of an inexpensive and informal affair, where acquaintances could meet for friendly intercourse. The term "kettledrum," by the way, is not used in English society, but a *drum* is a sort of polite slang for a reception.

The term "*kaffee-klatsch*" (coffee-drinking) has been lately adopted by a few seekers after novelty, but its use is not likely to become general. The English also have an entertainment which they call "high-tea."

Occasionally this term is applied to a "kettledrum" by a thoughtless American lady, but this is a mistake, as the high-tea proper is a very different affair.

The invitations may be issued on the lady's visiting card, thus:

Mrs. George Brown.

Friday, December third,
Four to Seven.

47 Waverly Place.

It is not good form to add the years or the letters P. M. Those, of course, are inferred.

When the cards are written, figures may be used for the date and hour; if they are engraved, the present style is to have them as above. The invitations may be sent by post, and unless the initials "R. S. V. P." are added, no answer is required. The hours for these entertainments are from four o'clock until seven—no one staying later than seven.

At the afternoon reception the hostess may wear a handsome demi-toilet cut low in the throat if she wishes, and made of satin, silk or velvet; but she should not wear the full evening dress, nor her expensive jewelry or laces. She may have two or three friends to receive with her. The guests wear handsome reception dresses, or the tailor-made street costumes now so popular (much freedom of choice being allowed), and they are expected

to keep their bonnets and gloves on. The tea-gowns which are worn on the Continent are not in keeping with the American idea that flowing robes should not be worn out of one's dressing-room. The tight-fitting, high, plain dress is much more appropriate.

The gentlemen wear the morning dress on all these occasions. Overcoats and umbrellas should be left in the hall or dressing-room, when one is provided, but hats may be carried into the drawing-room.

Visitors do not usually stay more than half an hour at these receptions, although when they are especially interested they often stay an hour or more. They circulate freely, talk with each other, or listen to music or whatever is provided for their entertainment.

The refreshments are light, as the guests usually care more for the social intercourse than for anything else. Tea, coffee, chocolate or bouillon, with ices, cakes, fruits and sandwiches, which may be served by members of the family, or servants from a side table often, are all that is provided as a rule, although occasionally a table is set with a more bountiful supply, and renewed from time to time.

Each visitor leaves a card to serve for the after-call, so that no additional call is needed. Those who were invited but were not able to attend, call and pay their respects within a few days.

The terms "morning reception" or "morning party," our readers of course understand, are applied to those entertainments given in the afternoon, or in the daytime, in contra-distinction probably to the "evening party," which, as its name implies, is always given in the evening. For general suggestions about various forms of invitations, see our chapter on "Invitations, Acceptances and Regrets."

Morning receptions are given for an honored guest

sometimes, and the invitations are issued in the following form :

To meet Miss Julia Pratt.
Mrs. Howard Geddes,
At Home,
Wednesday, November tenth,
from three to five o' clock.
17 Arcade Court.
R. S. V. P.

We prefer writing the name of the honored guest above that of the hostess, as given in the above form, rather than after the address as is sometimes done.

The etiquette of these occasions is similar to that of other morning receptions, except that each caller is, of course, introduced to the guest.

Morning parties or "afternoon teas" are often given in the country and small country towns with less formality than is observed in the large cities. Music and amusements may be provided, and the hostess introduces those guests who are unacquainted, or who are likely, from similarity of tastes, to be entertaining to each other.

A HIGH TEA.

A "high tea," as it is called in England, is like the old New England tea party, with the addition of some

cold dishes. The lady may sit at one end of the table, with the tea-tray before her, and the gentleman at the other, with a cold chicken or some similar dish to carve. It gives a solid meal to those who are accustomed to dine at that hour, as salads are usually passed, and occasionally scalloped oysters, together with hot biscuits, cakes, etc. This meal is frequently served on Sunday evening to relieve the servants ; but, while it is easier for the cook, it does not relieve the others, as there are quite as many dishes to wash, and as much service is needed.

INFORMAL ENTERTAINMENTS.

These are at present often a snare to the uninitiated. The word has become fashionable, and is frequently added to invitations to "At Homes," "Receptions," etc. Let not the innocent recipient of one of these invitations imagine that it will be what its name implies—a simple and really informal affair. We have known a lady to be much mortified on accepting such an invitation, and interpreting it literally, to find a most elaborate entertainment, with carpets and awnings at the door, and the guests in elegant "full dress," making her modest dress seem sadly out of place. The word "informal" is misapplied, and it is a pity it cannot be changed. Those of our readers who reside in the large cities, at least, should bear in mind that the increasing luxury of the times, to which we have elsewhere alluded, has made these "informal" entertainments expensive and luxurious affairs, and should not be deceived by the word into the expectation that they can attend in a really "informal" way without appearing like black sheep in the flock. We hope this caution may save some reader from the mortification of mistaking the purport of some such invitation. Of course the word is

sometimes used in its true sense, but in certain circles it is habitually misapplied.

OPERA AND THEATRE PARTIES.

Bachelors of means, but who have no homes in which to entertain their acquaintances, often discharge their social obligations by giving opera or theatre parties, and ladies and families occasionally give similar entertainments. In the elaborate and formal affairs given by bachelors, the first thing to do is to secure a matron—usually some lady relative, if he has one who can assume the duty. He then proceeds to invite the guests in person, explaining to the mothers, who is to chaperon the party and the gentlemen who will attend. The number invited is rarely over ten or twelve, and frequently less than that.

The dinner is usually at six o'clock, and the ladies are escorted to the place (generally a hotel or restaurant or the house of a relative) by father, brother or waiting maid, and the coachman is told at what hour to return. Each gentleman acts as escort during the evening, for the lady to whom he is assigned by the host, and the lady relative acts as chaperon for the party.

After dinner the host provides carriages to convey the party to the theatre or opera, and at the close of the performance they are conveyed in the carriages back to the house, restaurant or hotel, and light refreshments are served, when each gentleman escorts his lady to her carriage. If some male relative comes for the lady he does not escort her home, otherwise he must do so. The young lady guests call after the entertainment and express their thanks to the matron who acted as chaperon, and the host calls on the mother and daughter, and expresses his thanks for the pleasure he derived from the young lady's presence; and these after-calls are imperative for both parties.

A simpler, less expensive and fully as delightful an entertainment may be given by a bachelor host. If his invitation is accepted, he furnishes two tickets to each lady, one for herself and the other for her father, brother or other relative who should attend her, and the party meets at the box in the theatre. After the performance the party goes to partake of a supper, which may be at the house of a friend, and dancing may follow the supper. The after-calls are the same as for the last-described entertainment.

A MME. TUSSAUD RECEPTION.

New entertainments are devised by society from time to time, to give life and variety to social gatherings. One of the newest of these is the Mme. Tussaud reception. It derives its name from the well-known Mme. Tussaud's exhibition in London. The hostess who gives the entertainment issues her invitations as for other evening parties. Some of her friends are induced to assume certain characters and to dress themselves appropriately, and before the arrival of the guests they are arranged in groups, like the wax-work figures in a museum. The guests, on arriving, are shown to the dressing-rooms, and, when ready, they go to the room set apart for the "exhibition." Placards are posted up outside, such as "No Smoking Allowed," "Opera Glasses for Rent," "Beware of Pickpockets," and similar signs usually seen at a museum; and on entering the door the guests are handed catalogues explaining the different figures on exhibition. Such characters are often personated as Anne Boleyn, Henry VIII., Mary Queen of Scots, Marie Antoinette, Empress Josephine, Charlotte Corday, John Alden, Priscilla, Miles Standish, George Washington, Lord Cromwell, etc. There is almost no limit to the characters which may be assumed. The

guests derive much amusement from inspecting the different characters, and at the close of the "exhibition" the "wax figures" and the audience select partners and dancing begins, and the entertainment becomes an ordinary dancing party, at which a supper is served, and so on. Guests wear the full dress and go prepared to dance.

PINK AND BLUE DINNERS AND TEAS.

The "pink and blue" teas and dinners consist simply in having the table ornaments, etc., all of one color, as pink for a pink dinner or tea, and blue for a blue tea or dinner. While they are not as fashionable now as at one time, they may again spring into popularity.

SILVER AND GLASS DINNERS.

At the "silver" and "glass dinners" the table is resplendent with plate, or gorgeous with crystal vessels of endless variety and beautiful shape, but a harmonious blending of color is much more beautiful than a monotone, and while these fancies can be resorted to occasionally to give variety, they are oddities that will not be common.

SUNDAY HOSPITALITIES.

The best society in America regards Sunday as a day of rest and religious observance, and receptions and parties on this day are not in good form. Friends may visit each other in an informal way, but no formal hospitalities are attempted, and gay amusements and festivities are so obviously out of place as to need no further comment. Gentlemen always wear the morning dress on Sunday, whether at home, at church, or when calling on friends. In Europe, dinner parties are given, the opera-house is open, and Sunday is much like other

days; but in America this is not countenanced by "good society." Some Europeans who have come to America have brought their European customs with them, but the above is the universal rule in the best distinctively American society.

MATINEES AND SOIREES.

In France any social entertainment before dinner is called a *matinée* (pronounced mat-tee-nay), while a gathering in the evening is called a *soirée* (pronounced swor-ray). In America, by one of those changes so common in transplanting foreign words, the term *matinée* has been generally applied to an afternoon performance at the theatre, but now ladies sometimes adopt the term and issue invitations for a *matinée musicale* (pronounced mew-zee-karl), meaning a musical *matinée*, or a *matinée dansante* (pronounced daw-sawnt), meaning a *matinée* for dancing; but these terms are rare.

To skillfully manage a *matinée* is a very difficult affair. If music is provided it should be good, and not by some half-fledged amateur who has been induced to inflict herself on the guests for the occasion. On the other hand, to expect professional singers to come and entertain your guests "without money and without price," when their talent is as much their source of living as a doctor's medical or a lawyer's legal knowledge, is like asking the doctor to prescribe for nothing or the lawyer to plead a case gratis. The hostess should know the character of those she invites to perform, and much tact will be needed not to give offense, as musicians are notoriously sensitive. She should also endeavor to issue invitations to those who are fond of music and who will enjoy the selections rendered.

The first effort should be to secure the right kind of talent, and the next to arrange the programme and assign

each performer to the proper place. We would suggest that the simple pieces should come first, and the more elaborate ones and the best performers last. The hostess should announce the different pieces, see that the music is turned for the ladies who play, and that the audience is quiet during the performance. It is the height of rudeness for a guest to make any noise which will disturb the others present. Those who do not appreciate music had better stay at home than to attend and mar the pleasure of the others by whispering or laughing. To manifest enjoyment and appreciation of the entertainment, on the other hand, is a compliment to both the hostess and the musician.

At a *musicale* the dress is the same as for a reception, except that bonnets and wraps are more generally laid aside. A substantial supper is often provided, after the entertainment, for those who took part; an attention they are sure to appreciate.

The following is a suitable form for an invitation:

Mrs. George Suydam,
At Home,
Thursday, January tenth,
from three to five o' clock.
Music. *119 Throop Street.*

The hours may be from two to four, if more convenient. The hours between two and five are the most common and popular.

The soirée was at first intended to serve the same purpose as the old "evening party." It is a very different gathering from a ball, although there may be dancing. It should call out the best elements of society —mature and thoughtful men and women, artists and editors, business men and preachers; for it is the aim and intent of society to bring together the various elements of which it is composed and brighten them up by an exchange of ideas and a display of friendly feeling. The quiet, easy-going and somewhat unpretentious *soirée,* to which all classes may go and meet on equal terms, need not involve great expense if one has the instinct of entertaining. To give an elaborate supper is not the main thing—that can be bought at any restaurant; nor is an officious and ostentatious effort to draw out the guests what is required so much as the tact to bring the right elements together and then allow them some freedom to entertain themselves The model hostess is rare, and no one can impart the talent to another; but a woman of tact will be the pervading spirit of the assembly, without appearing to interfere with guests.

Invitations may be issued one or two weeks in advance and the forms are the same as those we have given for other entertainments, the "at home" form being most commonly used.

Refreshments may be served, but they may be more like the simple lunches prepared for the *matinée* than the elaborate supper given at balls.

The guests should dress carefully for *soirées,* and the ladies should wear pretty and becoming dresses, but they should never keep their bonnets on as at the *matinée.* To do so displays ignorance of the social laws, and will give offense to the hostess. Gentlemen may wear the morning dress, but their toilet should be carefully made. The guests should arrive and depart early,

as the early hours are one of the attractions of these affairs to our busy and over-worked people.

PRIVATE THEATRICALS, CHARADES, TABLEAUX, ETC.

When the long evenings of fall and winter arrive, private theatricals, charades and tableaux provide popular and interesting amusements. Invitations may be issued the same as for other evening entertainments (see "Invitations"), and the word "Theatricals," or "Charades," or whatever it is, written in the lower left-hand corner. If a drama is attempted, more expense is entailed than for charades or tableaux. The host or hostess should not assume a leading part unless it is urged by all the others, as no hostess should ever try to eclipse her guests. The performers should be consulted and an effort made to assign each one to a part that will be acceptable. Those invited to take part should endeavor to assist the hostess in every way possible, and should manifest a willingness to assume any character that will help on the entertainment, even if it is not as important as some others. Having accepted a part, an effort should be made to learn it perfectly and perform it as well as possible, and thereby contribute to the evening's enjoyment. Some people have decided natural talent for acting, but all should do their best. If prevented by sickness or other unavoidable cause from performing, after consenting to do so, the hostess should be notified as early as possible, so that the part may be taken by some one else. Sickness or some other equally good reason should alone prevent the keeping of an engagement of this kind when made. Music is sometimes interspersed, and at the conclusion of the theatricals both performers and guests are served with refreshments, followed by social intercourse or dancing.

Charades and Tableaux, though involving less work and requiring less tact and skill on the part of both host and performers, are often very pleasant, and may be managed much the same way.

For Authors' Parties, invitations should be issued in the name of the hostess, and should be sent out three or four weeks in advance, so that time to study the parts may be given. It is best to select characters from well-known books, like the works of Dickens, with which people are generally familiar.

Each guest should assume some character and endeavor to personate it as well as possible. If these parties are well planned and managed, a great deal of innocent amusement, and often some instruction, may be derived from them.

The answers to invitations for any of these entertainments would of course be in the same form as those for other gatherings, and both invitations and answers may be sent by mail.

ETIQUETTE OF CARD PLAYING.

At parties and social gatherings it is very common to introduce cards to contribute to the evening's amusement. The guests, however, should not suggest the game—that should always be done by the hostess. New, clean cards, should always be provided for such occasions. Elderly and married ladies should always be given the choice of seats, if there is any choice, rather than the younger members of the party. Those who seem unwilling to play should not be urged to do so, as they may have conscientious scruples against it. Manifestations of principle should always be treated respectfully. No one should ever refuse to play when he is needed to make up a game, unless playing cards

is against his principles, or he has some other equally good reason. Never bet even small amounts on cards. It is demoralizing and coarse. Those who cannot play should decline, as a novice easily destroys the pleasure of the others; but if urged to try it by the others who, knowing one's ignorance of the game, promise assistance, it is best to attempt a hand. An obliging disposition is always in good form.

Regarding the etiquette of card playing, we offer the following hints:

Do not wet the fingers in dealing.

Leave the cards on the table until all are dealt, and do not finger them during the dealing.

Partners should not exchange signs or prompt each other.

Those who play should do their best, out of respect for their partners' interest. A manifestation of indifference is an affront to the others.

Loud and boisterous talking or laughter is very rude.

Do not converse on other topics while playing, nor introduce subjects that will excite argument.

Do not criticise the others, nor hurry them by making remarks to spur them on.

Always observe the rules of the game. To cheat is the height of ill-breeding. If others are detected doing so, their attention should be quietly and politely called to the fact by inquiring if they made a mistake, or some similar remark.

Never lose temper or display impatience when playing. It is better to excuse yourself and stop playing than to wrangle.

If you have a poor partner, smooth the matter over and manifest no annoyance, and never reflect on the playing of your opponents.

Those who succeed should not boastingly exult over the unsuccessful ones, and those defeated should manifest no irritation.

Those who have played much together and so understand each others playing, should not be partners in general company—it is not fair to their opponents.

When playing whist especially, no remarks should be made that will distract the attention of the players.

It is ill-bred to violate the rules of the game.

GARDEN OR LAWN PARTIES.

A successful garden party is a very pretty sight, with its gaily dressed company wandering under the trees, or strolling over the smooth, green lawn and among the flowers, or playing croquet or lawn-tennis, or displaying their skill at target shooting. The requisites for success are a pleasant day (of course), good grounds, a congenial party, good music and something to eat. In the summer months, when everyone likes to be in the open air, no pleasanter entertainments than these can be given.

Invitations are usually sent out about two weeks in advance, although more informal affairs are often arranged only a day or two beforehand. The form of invitation is about as follows :

Mrs. Robert M. Curtiss
requests the pleasure of
Mr. and Mrs. John Day's company,
on Wednesday, August fifth,
at four o'clock.
175 Euclid Avenue.
Garden Party.

Or the "At Home" form, given in the chapter on invitations, may be used. Invitations may be issued in

this country to include others beside a gentleman and his wife, and the following is the form :

Mr. and Mrs. Strong and Party.
Mrs. Franklin
At Home
Thursday, August third,
at four o' clock.
Highland Park.
Garden Party. *R. S. V. P.*

This would include all at Mrs. Strong's who cared to attend. If the party is held at a suburban town directions may be given those invited, about the railroad to take, the trains, etc. Something like the following might be printed on the cards :

Carriages will meet the 3:15 train from the Alton depot.

Carriages, on arriving, should drive to the door of the house, so that the guests may go to the dressing-rooms and remove their wraps and arrange their toilets. If it is a garden party proper, however, it will be held out-of-doors entirely, and the hostess will receive on the lawn. After making their toilets, the servants at the house can direct the guests to the place where the lady is receiving. It is proper to ask an invitation for a friend, the same as for a ball ; but a refusal should not give offense, as it would not be given without good reasons, although they may not be explained. The form

of answers to these invitations would, of course, be the same as for other entertainments, and we have already given them.

In preparing for the party the hostess should have the grounds in good order, and games for the amusement of the guests should be provided. Lawn-tennis and croquet sets, archery implements, and sometimes bean-bags and base ball implements, or even checkers and cards are interesting. Musicians should be on hand, and dancing on the turf, or on a prepared platform if that is not suitable, is nearly always in order. Turkish rugs may be spread on the lawn to protect the delicate and rheumatic from taking cold, and chairs may be arranged on the piazzas overlooking the grounds, for the amusement of the elderly people present.

Ladies have usually worn short dresses, but as gay and bright as they chose. Those who play lawn-tennis or croquet, or try at archery, should, of course, dress accordingly. If a dance is expected, the ladies dress with that in view; but the "full dress" is never worn, although long trains are a late "new departure," following an English style. Both hostess and guests always wear their bonnets.

Gentlemen wear the morning dress, unless they go dressed for lawn-tennis.

The refreshments are usually served out-of-doors, although it is often just as pleasant and more convenient to have them in the house. All the fruits in their season: strawberries, grapes, melons, pineapples, peaches and so on, are enjoyed, as well as the more substantial dishes, as cold turkey or chicken, lobster salad, jellied tongue, sandwiches and hot rolls. Lemonade, soda-water, Appollinaris water and wines are provided for the gentlemen, on tables where they can help themselves frequently; and tea and coffee are served with

the refreshments. Small tables can be conveniently arranged on which the guests may deposit their plates. The neatest way to serve the ices is in small paper cups placed on ice plates; and strawberries, when served, should have a small napkin placed between the plate and saucer, and a dessert-spoon and fork on each plate. So many accidents occur that the prudent hostess will not use her best china or cut glassware; indeed, it is often better to hire the crockery for the occasion. Servants should be instructed to use the utmost care in passing dishes not to upset any on the ladies' dresses, as accidents are quite too frequent and are always unpleasant.

The guests usually separate between seven and eight, or at the approach of dusk, unless dancing is provided for those who wish to stay and enjoy it.

PICNICS AND EXCURSIONS.

It is very doubtful if older people do not get quite as much enjoyment out of these free and easy excursions as the children for whom they are so often given. There is a subtle charm for all in the green fields, the shady trees, the babbling brook, the joyously singing birds and the fresh air and sunshine—besides which the change and novelty of such a day to the busy merchant or the hard-worked housewife, is a source of pleasure and a real gain. If the picnic is given by a club or society it is a good plan to make a list of the contributors and notify each one what he or she should provide. Let one bring lemons, another sugar, another fruit, banannas, apples, etc., another cold tongue, and so on with all the members. This will prevent having a surfeit of one thing and none of another, as so often happens when no such plan as this is adopted. If the picnic is a private one, arrangements must be made for getting the guests to the place fixed upon, and the lunch

and amusements must be looked after. It is better to send the baskets, croquet sets, etc., in a separate carriage, with the servants to look after them. The ideal picnic should be free from formality; and yet, while all relax and unbend, no one should cease to be courteous and polite. Gentlemen should look after the pleasures of the ladies, and assist them by carrying baskets, baiting fish-hooks, getting flowers and all the numberless little things which the thoughtful man so readily does for the fair sex. But a frigid and stilted manner on such an occasion, when all are expected to unbend, is stupid and foolish in the extreme.

We offer a short list of suitable dishes for refreshments, although of course it is far from complete :— Cold tongue, chickens, turkey, ducks and game, ham, pressed tongue, veal patties, lobster salads, sandwiches, pickles, cheese, jam turnovers, blanc-mange in moulds, plain biscuits, rolls, doughnuts, cakes of various kinds, cookies, pies, butter, pepper and salt, and fruit of all kinds. To drink :—tea and coffee in bottles (as it is not often convenient to make them on the grounds), lemonade, soda and Appollinaris or other mineral waters. Ice-cream can easily be carried out in freezers, and dished out on the grounds.

HUNTING PARTIES.

For hundreds of years hunting has been popular in England, and each generation has had its enthusiastic devotees of the chase. The hunt has been an important factor in English country life, and descriptions of hunting scenes figure largely in the novels and stories of the people. This sport has been little practiced in America, but recently it is being taken up by some of the young men and ladies, who follow an anise-seed bag instead of a fox, but the real fox may come in time. The space

devoted to this subject in English books of etiquette is needless here. Those who attempt to ride a hunt must be good riders and thoroughly at home in the saddle, and this comes only by constant practice. No indifferent rider should venture on a friend's horse, for the true hunter will much sooner forgive an injury to himself than to his favorite animal. A lady's hunting dress must be plain and serviceable, but may be very becoming. A dark-colored, tight-fitting habit, with a not very long skirt, a plain linen collar (which may be fastened with bright ribbon), linen cuffs and leather gloves, with a hat in the prevailing style, constitute the costume, but a stiff hat has saved many a fair head from injury.

COACHING.

Another sport recently adopted in America is coaching. In our chapter on "Dress" we have said a word about the appropriate costume for a lady who would ride on a coach. The comic papers have made much sport of the coaching mania, and much of the ridicule was well deserved; and yet the drift among Americans to out-door amusements is a cheering sign to most thoughtful people. To spend a pleasant day on top of a coach in the open air is a healthy amusement, and refreshments are often carried in hampers and served by the valets. Potted meats, cold beef and tongue, sandwiches, game pies and so on, will be eaten with the sauce of hunger at such a time.

ASPARAGUS PARTIES.

These parties appear to have originated in New York. They are a kind of picnic. Parties are formed, and they drive out to some convenient locality where this vegetable can be cut fresh, and dinner is served with the asparagus in abundance, while the drive out

and back on a clear, pleasant day, makes a very enjoyable occasion. There is no reason why other similar and very pleasant parties might not easily be arranged for other things--like a "melon party," for instance.

ARCHERY.

Archery has hardly become established as an American sport, and yet it is an excellent amusement for both ladies and gentlemen. It is graceful, healthful, and calculated to develop the muscles and expand the chest and give gracefulness of carriage. Many archery clubs have been formed in recent years, and the amusement may grow in popular favor. The ladies wear short dresses, so made as to give free play to the chest and arms. They may be brighter than the ordinary walking-dresses, and are frequently trimmed with green and gold color, and a lively jacket is often worn. Of course the players must conform to the rules adopted by the clubs to which they belong.

LAWN-TENNIS.

Lawn-tennis, although a very ancient game, has become very popular in recent years, and has largely supplanted croquet in popular favor. It is equally adapted to both sexes, and certainly furnishes a very healthy amusement. For ladies, a jersey is necessary, as it allows the arms freedom of movement, and the players wear flannel costumes made for the purpose. The gentlemen should manifest a polite interest in the ladies' welfare in this, as in all other games, and no unfairness or disputing should ever be indulged in. Such things are always ill-bred. The rules of the game can be obtained from almost any dealer who sells lawn-tennis supplies.

CROQUET.

Croquet, which was once so fashionable, has yielded largely in late years to lawn-tennis, and yet it will probably never entirely lose its popularity. Short dresses should be worn, but they may be bright and gay. Stout boots should also be worn. Gentlemen will of course assist their partners at every opportunity, but well-bred persons will never take an unfair advantage of an adversary, and in cases of dispute the truly polite will control their tempers and respect the rights and opinions of others. Heated disputes are always ill-bred.

BOATING.

Boating is a popular amusement where there are bodies of water suitable for the purpose. It is certainly a healthy and pleasant exercise, and many ladies become quite expert with the oars. When gentlemen take ladies out rowing, one should stay in the boat and steady it, while another assists the ladies to step in. Before starting, care should be taken to see that the ladies' dresses are so arranged that they will not get wet. Inexperienced rowers should be careful not to endanger the safety of others by attempting to row, especially if ladies are in the boat. The "stroke oar" is the seat of honor, and the owner of the boat should offer it to his guest. A lady dressing for a row should wear a short dress free from needless drapery, which will allow free play to her arms, and stout boots; also, a hat with a broad brim, that will shield the face from the sun.

YACHTING.

Yachting is an exciting amusement, and very popular with those fond of the water. There is more danger in sailing than in rowing, however, and it requires much

skill to manage a sail-boat or yacht properly. Ladies should never be invited out for a sail unless some one is along fully competent to manage the boat. Yachting dresses should be warm and durable and made out of serge or tweed (something that will not be injured by water), but they may be jaunty and gayly trimmed. Of course no young lady should go out alone with a gentleman either yachting or rowing.

The reason is plain. In yachting, we have known a boat becalmed, and the parties forced to stay out on the water for hours, sometimes far into the night; and no prudent lady should do anything which would cast even a shadow on her reputation. A lady cannot be too discreet in such matters.

FISHING.

Fishing parties may be very enjoyable affairs where there is a lake or stream plentifully stocked with fish. Luncheon may be carried, and if some of the newly-caught fish can be cooked they will give much zest to the occasion. Gentlemen should always render every assistance possible to the ladies, putting together their rods, disentangling lines, baiting their hooks, etc., and a gentleman should always be ready to lay down his own rod and help a lady.

SKATING.

When winter blankets the earth in white and covers the waters with ice, skating parties are planned with great delight. The gentleman should be as chivalrous as an olden knight to the lady he escorts, and carry her skates to and from the pond or stream, fasten them on for her, and guide, support and instruct her if she is a novice at the sport. The ladies, on the other hand, should try and not needlessly task the patience of their

instructors, and all attentions should be acknowledged with appropriate thanks. It is proper for a gentleman to assist a lady who needs it, even though they have not been introduced.

COASTING PARTIES.

Coasting parties are another exhilarating amusement enjoyed in some parts of the country. The etiquette of these lively parties simply requires the gentleman to provide for the ladies' comfort and amusement as far as possible. All should dress warmly; but tight boots or shoes will cause cold feet.

TOBOGGANING.

Tobogganing, which has sprung into such sudden popularity, is only a form of coasting. The true gentleman always considers first the interests of the ladies, the same as in coasting, and will be at all times polite and attentive. The toboggan suits of the present day are very bright and picturesque, so much so as at times to be hardly becoming—particularly those worn by the men; but the dress is thick and warm, the latter being very essential. There is no more exciting and exhilarating sport for ladies and gentlemen than this on a clear, cold winter evening.

ETIQUETTE OF PUBLIC PLACES.

ELL-BRED people never reserve their politeness for the drawing-room, or any special occasions. With all such, politeness is habitual and almost instinctive. It includes both equals and inferiors. In the daily intercourse with others, in the shops and offices, on the streets, in public conveyances and at places of amusement, everywhere and at all times, that deferential regard for the wishes and feelings, as well as the rights of others, which is the surest mark of the refinement of nature which constitutes the true gentleman or lady, adds wonderfully to the pleasure of life and makes the social machinery run smoothly and agreeably. While we cannot, of course, touch on all the little points which arise in the daily contact of individuals, we will endeavor to mention the more important of those well-established customs of good society which our readers should observe in public places.

STREET ETIQUETTE.

When a funeral procession is passing, do not attempt to cross the street between the carriages. To do so is disrespectful.

When walking on the street keep to the right. A gentleman walking alone, however, should give preference, when it would be acceptable, to ladies, elderly gentlemen, or any one heavily burdened.

A lady does not take the arms of two gentlemen at the same time, nor should two ladies, as a rule, each take one arm of a gentleman. When two gentlemen walk with a lady one should go on each side. Nothing is more absurd than to see a gentleman escorting two ladies in the rain, and "sandwiched" in between them with only one umbrella, thus giving him perfect protection while they are exposed to the storm. At such times he should give the ladies the umbrella and take the outside.

Acquaintances meeting each other on the street bow the instant their eyes meet. It is better that each party should bow at once, on recognizing an acquaintance, than to stand on too much formality and either wait for the other. A bow necessitates no further acquaintance, and a cut direct should not be given without good reason.

It is not necessary to introduce your companion to every acquaintance you meet when walking, or in the street cars or elsewhere. These indiscriminate introductions serve no good end, and are entirely needless. Introductions should be desired before they are given.

The custom which prevails in some country districts of bowing to the strangers one meets in the road is very polite, and almost any stranger is pleased with such a courtesy.

Hints to Gentlemen.—A gentleman walking with a lady offers her his right arm. The old custom of offering the left arm arose in the days when a gentleman kept his sword-arm free to protect himself or the lady he escorted. Now, however, the passing is all to the right, and a lady taking his right arm is shielded from the jostling of the crowd, while her right arm is free to manage her train or hold her parasol. If the street is

very crowded, however, and the lady would be better protected from jostling on the left arm, that is offered. All rules have exceptions, and must be interpreted by common sense.

It is not customary for a lady to change from one arm to the other, after crossing the street, unless she would be better shielded by so doing. The custom of giving the "wall" or "inside" to a lady, arose in olden times when sidewalks were unknown, and such a custom was needed to shield the lady, but it is out of date now.

Try and keep step when walking with another. When arm in arm it is easily done.

A gentleman walking with a lady offers her his arm in the evening, or whenever her comfort or convenience requires it; but it is very rarely done in the day-time, unless they are married or engaged, or closely related, as parent and son or daughter. As a rule it is best to avoid creating remark by a needless public parade of attention, and to offer the arm to a lady in the day-time is unusual in the best society.

A gentleman precedes a lady in going through a crowd, thus opening a path for her. On entering a door a gentleman holds it open while the lady enters first, and this is true even if he is unacquainted with the lady. In going up-stairs the gentleman goes first; in going down the lady takes precedence.

When a gentleman walks with a lady, it is her privilege to select the route.

When a gentleman meets a lady on the street with whom he wishes to converse, he should turn and walk with her, instead of standing on the sidewalk and obstructing the passage of others. He should bow and lift his hat when he leaves her.

It is ill-bred to refuse to return the bow of a lady who salutes you. If she is a stranger she may have

mistaken you for some one you closely resemble, and to return the bow relieves her of embarassment. If you do not care to continue a lady's acquaintance, avoid her by turning the head; but if your eyes meet and she bows, return it at once. The bow will do you no harm, and you need not further seek her acquaintance. If she sees your manner is cold she will not seek to keep up the recognition.

No young man should fail to return the salute of an elderly gentleman. Always respect age.

It is better to turn the head and avoid looking at an undesirable acquaintance than to refuse to respond to a bow. A gentleman always returns a bow made to a lady he is escorting, whether acquainted or not with the one who bows. Gentlemen lift their hats when bowing to another gentleman who is accompanied by a lady, and when with an acquaintance who bows they lift the hat also.

When entering stores, hotel corridors, etc., gentlemen do not remove their hats, but it is "good form" to remove them on entering an elevator where there are ladies.

Any little acts of politeness that are tendered ladies, such as picking up a package that one has dropped, or other similar acts of courtesy, should be accompanied by lifting the hat. A respectful salute gives grace to the attention.

In crossing a slippery or muddy street, or walk, a gentleman may assist a lady who is an entire stranger with perfect propriety, and he may precede or follow her as is most convenient.

Gentlemen do not offer to shake hands with ladies they meet on the street. Let the lady make the first advance. If the hand is tendered it is not necessary to take off the glove, nor make any apology for not doing so, such as "excuse my glove." That is out of date.

Gentlemen do not stand on the steps of a hotel, or at the door of a church, or on a street corner or other public place, and gaze at passing ladies They do not ridicule peculiarities of dress or manners in others, and they never turn and stare at ladies they have passed.

If you stop another gentleman to speak to him step to the side of the walk, out of the way of passers-by.

A gentleman who is smoking removes the cigar from his mouth before saluting a lady. No gentleman will smoke in any place where it will be offensive to others, and when walking with ladies gentlemen do not smoke. When on the street or in public vehicles, to puff smoke in the faces of others is very rude. As this can hardly be avoided in crowded streets, the refined gentleman will not smoke when walking on them. Neither will a gentleman hawk and spit when walking with ladies. If he must spit when on the street, he goes to the edge of the sidewalk and spits in the gutter.

Never carry an umbrella or cane under the arm horizontally, or in any way that will endanger the eyes and comfort of others.

To eat fruit or anything else in the public streets is ill-bred, and is the next thing to the gum-chewing idiocy, for chewing gum on the street is almost idiotic.

Always apologize if you run against others, or cause them any inconvenience. Avoid annoying others in any way at any time.

Gentlemen are considerate to ladies always, and carry their packages, help them adjust their wraps, or assist them in any other way they can.

If you have a disagreement about the fare with a hack-driver, take his number and make your complaint to the proper authorities. Do not dispute with him and keep a lady waiting, as that would be very rude.

The questions of strangers should be politely

answered, and any possible information given cheerfully and clearly.

Do not manifest curiosity about the business or bundles of a friend you meet. Intrusive curiosity is always offensive and indicates lack of breeding.

Gentlemen do not pass in front of ladies on the street if they can avoid it, nor on entering a store, house or room; they hold the door open and allow the lady to enter first if practicable.

Gentlemen do not join ladies on the street and seek to walk with them, without first ascertaining that it will be agreeable.

Hints to Ladies.—A lady never seeks to attract the attention of the other sex or form their acquaintance on the street. To do so would forfeit all claims to consideration as a lady, and would justify a suspicion of her virtue. Neither by dress nor manner should she render herself conspicuous. To wear showy dresses or brilliant colors on the street is not good form, and the whole modern tendency is toward quiet and simple attire for street wear.

Public flirtations are not only rude and vulgar—they are dangerous. The ladies of America are allowed great liberty, but they should avoid even the appearance of evil.

In large cities no lady ventures out alone in the business streets after dark. In the suburbs and in small towns more freedom is allowed, and a lady can easily inquire and find what the local rules of society are. It is best to be careful in such matters and err on the side of caution rather than on that of boldness or freedom of manners. The host, a relative or a servant, can be secured as an escort almost any time.

No lady can demand the services or attentions of friends or strangers as a right. When voluntarily

tendered they are courtesies, to be accepted graciously and acknowledged with thanks.

Ladies do not shout or call across the street.

Do not extend the hand to another when half a block away. Wait until you meet before trying to shake hands.

A lady who is detained by a friend on the street when she has an engagement elsewhere, may frankly excuse herself with perfect propriety.

Deference to age is always a mark of good breeding, and when two ladies meet in a hall or doorway the younger gives the elder the precedence.

A lady may accept the assistance of a perfect stranger in entering or alighting from a public conveyance, or in crossing a crowded or muddy street, but the courtesy should be acknowledged with thanks.

It is only ill-bred ladies who chew gum on the streets or in a public conveyance.

It is only those who feel uncertain of their position who fear to recognize those whom they consider below them in the social scale. To pass without recognition because of their uncouth appearance, country people, or anyone who has done them a favor, is vulgar and contemptible; so, also, it is rude and unfeeling to pass servants without notice.

For a lady to run across a street in front of an approaching carriage is both dangerous and undignified.

A young lady should always return the bow of an elderly or married lady. A direct "cut" of any one is rarely justifiable. As the best American usage expects the lady to bow first, it is of course her privilege to pass without recognition a gentleman whose character is notoriously bad—to recognize him, even, might compromise the lady—but as a rule "cutting" should be avoided.

ETIQUETTE OF RIDING.

The exercise of riding is one of the most exhilarating and healthful in the world. It is doubtful if any other exercise is of more benefit to invalids or those of sedentary habits. A lady who rides gracefully never appears better than when in the saddle, but the first attempts to ride should not be made in public. Perhaps we hardly need to say that no true lady or gentleman will abuse a horse.

The gentleman who escorts a lady should be punctually on time. He should see that her horse is gentle and reliable, as it will not do to risk her life on a vicious and unmanageable animal. He should inspect her saddle and bridle and see that they are secure, and not trust to the groom or stable-men. Before mounting himself he must see that the lady is comfortably seated on her horse.

The duty of assisting the lady to mount belongs to the gentleman who escorts her, and not to the groom. In mounting, the lady stands on the left side of the horse, facing his head, and close to him. Her left hand holds her gathered skirts, and her right rests on the pommel of the saddle. The gentleman will stand at the horse's shoulder and facing the lady. He offers his right hand, into which she places her foot, and then as she springs he gently lifts her into the saddle, being careful not to throw her too far by a violent effort. He then adjusts her foot in the stirrup, smoothes her riding habit, hands her the reins and her whip, and he is ready to mount himself.

In dismounting after the ride the lady first lifts her knee from the pommel, and her foot from the stirrup, and sees that her clothes are free from the saddle. The gentleman then takes her left hand in his right, and

receiving her foot in his left hand he lowers her gently to the ground, saving her the jar of springing from the saddle.

The lady's right hand is the whip hand, and the left is the bridle hand. The left side of the horse is called the near side, and is the one on which the lady rides and on which everybody mounts. The beauty of riding is to accommodate yourself to the movements of the horse and ride him as though he was a part of yourself. The elbows should be carried near the body, but not too stiffly; to carry them out at a sharp angle and let them sway up and down with the motion of the horse is very awkward.

Every lady who rides much should understand the construction and fastenings of her horse's equipments and be able to adjust them herself in case of necessity. A groom who accompanies a lady rides a little distance in the rear.

The riding costume suitable for a lady we have discussed in our article on "Dress."

A gentleman should not touch a lady's horse except in case of need, but he is always alert and ready to assist in case of an emergency.

There is a style of riding a horse by gentlemen which is fashionable in some circles, although we hardly know why, unless it is because it is an imitation of a foreign style—and affectations of foreign manners are "so stylish, you know!" It consists in bobbing up and down on the horse as one rides. It is a most awkward and ungraceful style of riding, and tiresome if long continued. Our Western cowboys or frontiermen are hardly considered models of deportment, but there are probably no better riders in the world. They are on horse-back constantly week after week, and they will sit in a saddle almost as though they were glued to

it. They grasp the horse with the thighs or upper part of their legs, and accommodate themselves to the motion of the animal. It is a pity all gentlemen who ride cannot learn their style, for it is both graceful and easy.

All the courtesies of the road, the best horse, the best side, etc., are given to an elderly gentleman by a younger, when riding with one.

The gentleman rides at the right of the lady, as his horse may rub against her if he rides on the other side.

If there are two ladies, he rides at the right of both. The lady chooses the pace at which she will ride, and the gentleman always looks out for her interests, giving her the easiest and shadiest side of the road, opening gates, paying tolls, and so on.

In passing others, always turn to the right.

If friends are met or overtaken, the gentleman will ascertain if his presence is desired before attempting to accompany them in their ride. If he meets a lady who is on foot, with whom he wishes to converse, he will dismount and stand beside his horse while talking with her.

ETIQUETTE OF DRIVING.

A gentleman who drives with a lady will assist her to enter the carriage, and will guard her skirts from rubbing against the wheels. He sees that the lady is comfortably seated, that her dress is protected from the dust and mud, and that she has her parasol, fan or shawl, and then he enters the carriage, being careful to so enter as to save turning round. He should avoid treading on the lady's dress, or shutting it in the door of the carriage. In a two-seated vehicle he takes his seat opposite the lady, with his back to the horses, and he should not presume to sit beside a lady unless

requested to do so. The right-hand seat facing the horse is the one of honor, and belongs to the hostess, or she may give it to a guest she wishes to honor. As riding backward is disagreeable to many ladies, the gentleman always takes the seat with its back to the driver.

When mounting a tally-ho coach, the lady goes first and the gentleman follows a step or two behind her, and keeps her dress in place with his cane. In descending both go down backward, the gentleman going first and keeping her dress in place as before. On board ships ladies and gentlemen go up and down the companion-ways in the same manner.

When the carriage stops the gentleman jumps out, even if he has to pass in front of the lady (being careful, however, not to step on her dress) and assists her to alight. If a servant is present he may hold the door open, but the gentleman should assist the lady out. He then walks up the steps with her, and rings the door bell. If a lady wishes to step out of the carriage for any purpose, the gentleman must alight and assist her out, and if she re-enters he must again alight and assist her to do so. The gentleman conveys the lady's orders to the coachman.

It is an insult to be promptly resented by a well-bred lady, when a gentleman attempts to put his arm on the back of the seat, or take any liberties with her when driving.

A lady who is invited to drive with a gentleman cannot offer to take a friend, although ladies often have a groom along in lieu of a chaperon.

To drive with a gentleman later than 9 P. M., is of questionable propriety, for obvious reasons.

To interfere with a driver is very rude. A suggestion may be made politely, and with an apology, if you

think he needs it. If the driver is reckless, you can decline to go again. Ladies should learn to drive, and drive well. The universal rule is to "turn to the right" on meeting another carriage when driving, and it must be observed by every one to avoid collisions

A gentleman should wear gloves when driving with a lady, and sit at her right. He should regard her comfort and fears, and not drive so as to spatter mud on her clothes, nor destroy her pleasure by fast or careless driving. The object should be to give her all the pleasure possible, and her wishes should always be considered.

When one gentleman takes out another, it is customary to offer him the reins, but, except to relieve the host for a time, this offer should not be accepted.

A gentleman should walk to a lady's house, when he accepts an invitation to ride in her carriage, unless she volunteered to call for him. In the latter case he should be ready promptly, and not cause her to wait.

ETIQUETTE OF TRAVELING.

Traveling is in these days almost universal, and it has a very great educational value. To mingle with strangers whose habits, modes of thought and surroundings differ from one's own, has a broadening influence on the mind, and is better than reading a multitude of books. It removes prejudices, awakens new ideas, and sharpens the wits. While it is pleasanter to travel with a companion it is often inconvenient to do so, and the proverbial gallantry of Americans to women makes it possible for them to travel anywhere unattended, and without insult if they are lady-like and reserved in manner. Ladies should be cautious about entering into conversation with strange gentlemen when traveling alone.

A gentleman who escorts a lady should either accompany her to the depot or meet her there early enough to secure the tickets and check the baggage before the train starts. He should obtain the best seat possible for her in the car, see that her packages are stowed away without inconveniencing her, and that she is comfortably seated, offering her the choice of seats if he sits beside her. During the journey he must provide for her comfort in any way he can, help her in changing cars, and so on. On arriving at their destination he must see her safely in the company of her friends if they are expected to meet her ; and if not, he must see her comfortably seated in the ladies' waiting-room while he attends to her baggage and secures a hack. If possible, he should escort her to the house to which she goes ; but if not, he should give explicit directions to the hack-driver, so that she will be relieved of all care. The next day he should call and inquire after her health, and see how she endured the journey. It is the lady's privilege to continue the acquaintance or not after this, but no further favors from him should be asked or expected if he is dropped, but unless his character was unexceptionable he should not have been entrusted with the care of a lady.

Hints to Ladies. — One of the great plagues of traveling is the preposterous amount of baggage which many or most ladies persist in carrying with them. Experienced travelers learn to dispense with unnecessary luggage. Especially avoid carrying numerous packages. Put everything in your trunks except the few little articles you may need on the journey, and carry those in a hand-valise. Ladies traveling alone will do well to observe the following rules : Study your route before starting on your journey, and learn the names of the hotels where you wish to stop. Get to

the depot in ample time to purchase tickets and check your trunks before the train starts. Do not trust a stranger to buy your tickets or check your trunks, but attend to it yourself. Carry money enough to provide for any emergency, but keep most of it in an inside pocket out of sight. Do not wear much jewelry. Be suspicious of over-officious strangers. If you want information about changing cars, checking baggage, etc., inquire of the conductor. It is his business to give such information, and he will always assist you. Make the inquiries some time in advance, however, instead of waiting until the last minute. Avoid changing cars in the night when possible. Do not get fidgety or fussy, and keep cool and self-possessed at all times. If you take a sleeping-car engage your seat the day before you start, and so obtain the choice of berths.

A coat, valise or other article, left in a seat, reserves it for the owner, and ladies should respect this rule as well as gentlemen. No lady can demand a seat which is occupied by a gentleman, but most gentlemen will offer their seats rather than see a lady stand. If the car is crowded do not attempt to hold more than one seat, as that is all that your ticket entitles you to. A selfish effort to secure your own comfort without regard to the convenience of others is very ill-bred. A lady traveling alone must be as self-reliant as possible, and any attempt at familiarity by the other sex will be repelled with dignity; but a mere offer of assistance when it is needed, is perfectly proper, and should be acknowledged with thanks. There is a golden mean between a haughty and selfish exclusion on the one hand, and undue familiarity on the other, and a lady with tact will readily see how to act.

Elderly ladies who have had experience as travelers should be especially kind and helpful to younger ladies

without escorts. The latter need to be particular not to accept any favors from unknown gentlemen, except such slight attentions as may with propriety be offered by any stranger. Courtesies extended while traveling do not warrant any future acquaintance, unless it is mutually desired. Dress plainly and comfortably. Any attempt at display is in bad taste. (See our article on "Dress.")

Ladies who have escorts should give them as little trouble as possible. They do not burden them with many packages, nor harrass them with foolish fears. If they are nervous they should try not to show it. The escort may be supplied in advance with enough money to pay all expenses, or the amount needed to buy tickets, etc., may be given him when required; or if he prefers he may defray all expenses and the bill may be all settled at once at the end of the journey, but in this case an exact account should be kept.

On steamboats ladies may make themselves as comfortable as possible. No attention should be accepted from strange gentlemen, however, except the most ordinary courtesies. If they need any assistance in walking, or for anything else, it is better to call on some of the attendants than to rely on strangers. During the monotony of long voyages one's good nature should be maintained. To give way to irritability and peevishness destroys the comfort of others, and is thoughtless and ill-bred.

Hints to Gentlemen.—It is the duty of a gentleman to regard the comfort of a lady who may be without an escort. He may raise or lower a window, get her a glass of water, help her with her baggage, or otherwise provide for her comfort.

To crowd and scramble for tickets shows a lack of politeness.

No one has a right to keep a window open when the draft annoys or perils the health of another.

No gentleman will selfishly look out for his own comfort to the disregard of others' convenience. Neither will he be over-civil and too apparently anxious to assist others, especially ladies. Assist them when they appear to need it, otherwise do not intrude upon them.

Do not crowd or push when entering or leaving the cars, and do not rush to the eating-room and swallow your food like a half-starved boy. There is usually time enough to be cool and gentlemanly.

If a lady offers to seat herself beside a gentleman he should rise and give her the choice of seats. While a lady cannot demand a gentleman's seat, most men will, if the car is full, surrender their seat rather than see a lady stand.

A coat, valise, or other article left in a seat, secures it for the owner.

Don't read in the cars—it will weaken the eyes. This at least is true of cars which rock and jolt a great deal; but the modern drawing-room cars are almost as quiet as one's own parlor, and to these the rule does not apply.

Don't spit or throw apple or orange peelings, or bananna skins or peanut shucks on the floor of the car. Spit in a spitoon, and throw refuse out of the window. Don't swear, smoke or talk boisterously in the presence of ladies. Don't sprawl your feet in the aisle, nor embrace your lady companion, nor interfere with your neighbors.

Assistance rendered a lady when traveling gives no claim for further recognition.

MANNERS IN STREET CARS, OMNIBUSSES, ETC.

Don't stand on the platform and obstruct the entrance or exit of ladies. It is very disagreeable for them to be

forced to squeeze by a lot of loafers when entering or leaving a car.

Don't stretch your legs out into the way of those going in or out.

Don't crowd or jostle others.

Don't occupy more space than you need in crowded cars.

If you think a hack driver is charging more than the lawful fare, it is better to take his number and report him to the authorities than to quarrel with him in the street, especially if you are accompanied by a lady.

Gentlemen politely offer their seats to ladies when no others are vacant. The lady (!) who will take a seat thus surrendered without thanks for the courtesy (we regret that there are such), is very rude.

Young ladies should give place to the aged, infirm or over-burdened, and young men should extend courtesies to the old. Respect for age and infirmity is always a mark of good breeding.

Gentlemen, though strangers, may assist ladies to enter or alight from omnibusses or street cars. They may also pass up the fare and save the lady from rising to her feet.

Any attempt at familiarity with strangers or to "scrape acquaintance," indicates very low breeding.

A heated discussion of politics or religion in a public conveyance is ill-bred.

CONDUCT AT HOTELS.

Hints to Ladies.—On going unattended to a hotel, you should enter by the ladies' entrance and go to the parlor. Send for the clerk and explain to him what accommodations you want, and how long you expect to stay. When you go to your meals dress simply,

as a showy costume is in bad taste. A waiter will meet you at the door of the dining-room and escort you to your seat, if requested to do so, and thus relieve you of the embarrassment of crossing the room alone. A sign or nod will attract the notice of the waiter, and then state your wants in a low and distinct voice. Loud talk or laughter, or any criticism of others at a hotel table, is very rude. (For the etiquette of the table see our article on table manners.) It is better to have the meal sent to your room than to eat in the dining-room very late in the evening, without an escort.

A lady should take no large sewing, nor anything that will create a litter, into the parlor. Everything of that kind should be confined to her own room. Do not play on the piano in a public parlor unless you are invited to do so. It will interrupt others who wish to talk, and if there are cultivated people present it will be very unpleasant for them to listen to the music, unless it is really fine. Certainly it is very bold and rude to thrust one's self forward uninvited.

Many people do not like dogs, so do not take your pet lap-dog or poodle into the hotel parlor, or where it will interfere with others when it can be avoided.

A newspaper may be carried to the breakfast table, but it is not well-bred to carry a novel to a hotel table. Newspapers or books found in the hotel parlors should not be carried to one's own room.

Try and get a pleasant room, that will admit the sunlight and air, as it will add to your comfort.

If you notice that the dress of another lady, though a stranger, is out of order—as, for instance, that a brooch is unfastened, or a collar falling off, or a shawl dragging on the floor—politely call her attention to it and, if need be, assist her to rectify it. While it is best to exercise prudence in making acquaintances among

strangers, it is not best to repel or rebuff all overtures from others. To do so betrays ignorance of the world, and even rudeness often. Any assumption of superiority is vulgar, and is only attempted by snobs. An acquaintance formed at a hotel ends there, unless it is mutually desired to continue it, so that overtures from other ladies should be received in a friendly spirit.

If you wish to see any one who is staying at the hotel, send your card to his or her room by a waiter.

A lady who is about going up-stairs should draw back and allow a gentlemen who is going up at the same time to precede her. In going down she does the same.

If you have money or valuable jewels, hand them to the proprietor, that he may put them in his safe, instead of keeping them in your room. Lock the door of your room when you go out, and keep your trunks and valises locked.

While staying at a hotel ladies pass in and out at the ladies' entrance only, and not at the general entrance. They do not linger in the halls or lounge in the parlors, and any coarseness of manner is as much out of place in a hotel as in a drawing-room.

If a carriage is wanted, ring for a servant and have him bring it to the ladies' entrance.

A lady who is stopping at a hotel alone should wear the most modest and inconspicuous dress appropriate to the time of day.

Servants will usually attend to your wants promptly, but if they are rude or neglectful it is better to report them to the proprietor than to scold them. A fee to those who serve you the most will stimulate them to greater attention. In traveling, especially, money secures the comforts and attentions which without it cannot be obtained. If you want any information about the route to take, or the trains, or anything connected

with your journey, do not hesitate to ask questions, but apply to the hotel clerk or the servants in preference to strangers or guests.

When you wish to leave the hotel, or resume your journey, have your trunks packed and be ready to start in ample time to avoid all hurry and the confusion and mistakes which result therefrom. When the baggage is packed the servants should carry it all to the hack, as the lady is not expected to burden herself with it.

ETIQUETTE OF SHOPPING.

The purchasing of articles to supply the wants of life devolves on every one, and the display of courtesy while trading should be considered as important as it is when visiting, or attending a ball. One who is really well-bred is always polite.

If you are merely looking, without any intention of buying, frankly tell the clerk so. He will, in most cases, show you his goods just as readily, in the hope that you will return again and buy. To stand behind a counter all day long and try to suit the tastes and humor the whims of all classes of people is very tiresome and trying. If you are polite to the clerk he will appreciate it, for his feelings are as sensitive as those of other people.

Do not "beat down" the prices. If you are dissatisfied with the price and think it too high, you can go elsewhere to buy.

Do not offer comments on goods which a clerk is showing to another customer, nor interfere in any way with the trade. Do not take hold of a piece of goods which is being examined by another, but wait until she is through, when the clerk will show it to you.

To treat a poorly-dressed customer rudely is very snobbish.

If you meet a friend in a store, do not interrupt her, but wait until she has completed her purchase if you wish to talk with her. When trading, do not stop and talk with a friend, and so waste the time of the clerk and detain other customers. Never offer your opinion or advice about goods unasked.

Ask the clerk to "please show" you the article you want, or use some other polite form of request, instead of rudely or abruptly calling for it. Do not sneer at or depreciate the goods you are looking at, nor draw offensive comparisons between them and those to be seen at some other store.

Do not give clerks any unnecessary trouble, and do not tumble over a lot of goods you do not wish to buy. Be very careful not to injure the goods you examine. Do not expect a clerk to leave another customer to wait on you, as "first come first served" is the rule. Be honest with the clerks if you wish them to be honest with you.

Loud and boisterous talk or laughter, whispering with the clerk or friends, lounging on the counter, crowding other customers or criticising their appearance or manner, are all very rude.

If you make many purchases, avoid loading yourself with bundles by having them sent to your home, but it is snobbish and inconsiderate to ask the merchant to deliver little articles which you could just as well carry yourself.

If you discover any mistake, return at once and have it rectified. Do not insinuate that any dishonesty was intended, for that would be the grossest insult. Merchants are always anxious to recitfy mistakes. If a mistake is in your favor you should be just as particular to have it righted as when it is against you, as it would be dishonest to knowingly keep goods you had not paid for.

CONDUCT AT CHURCH.

Churches are dedicated by those who build them to the worship of God. The congregation attends with a devout and reverent spirit, and those who entertain a different faith, or who regard all religion with indifference, should carefully refrain from doing anything to wound the sensibilities of the worshipers. To scoff at or wilfully violate the observances of any church while attending its services, betrays a nature utterly coarse and ill-bred.

Attend early, as it disturbs others to go in late. All well-conducted churches have ushers to seat strangers, so that if you are a visitor you should wait in the vestibule until the usher offers to show you a seat. Gentlemen remove their hats on entering the church.

It has been the rule that a gentleman accompanying a lady to church should precede her, or walk by her side, up the aisle to the pew indicated by the usher, when he should bow slightly and allow her to enter first; but many well-bred people now insist that the lady should precede her escort. They walk up the aisle deliberately and without any appearance of haste. The lady always takes the inside, and the gentleman the outside seat.

Strangers taking a vacant pew should go to the further end, to allow room for others who may come later. A gentleman does not now step into the aisle to allow ladies who are strangers to enter the pew, but he retains his seat beside the lady he escorts, moving along to make room for new-comers. The place for the gentleman's hat is under the seat, when there is room for it in that place.

Comply as far as possible with the ceremonies observed by the congregation, kneeling, rising, sitting,

and so on, when they do, if you are attending a church of a different denomination from your own.

A gentleman who accompanies a Roman Catholic lady to a church of her own faith, may offer her the holy water with his ungloved right hand.

If anything strikes you as grotesque or absurd, let no smile or remark indicate your feelings to others while in the church. Always maintain a quiet and decorous manner in a place of worship. Do not drum nor make any noise with the feet or hands, nor whisper nor laugh. Do not turn around to stare at others or watch the choir. Do not appear anxious to see who is coming in, nor closely scrutinize the clothes of others, nor be diverted by any little noise.

Books or fans should be passed quietly, and accepted or declined by a simple gesture of the head.

If, on entering a church, you see a stranger waiting, you may invite him to enter your pew if you have room. Courteously see that a stranger is provided with books, and indicate the place of the day's reading, if he seems unacquainted with the service. If you have no separate book, you may offer to share your's with him. It is not necessary to speak in passing a book or fan, as a bow is sufficient.

Ladies do not remove their gloves at church, except to use holy water, or the glove of the right hand at communion.

Enter the church as quietly as possible if you are unavoidably late, so that you will not disturb others. It is often best, in such cases, to take a seat near the door.

Except in case of necessity, do not leave the church until the services are over. Do not begin preparing to leave until after the benediction is pronounced. At the conclusion of the services leave the room quietly. Do

not stop in the aisle to converse with acquaintances and so obstruct the exit of others.

Friends should exchange greetings in the vestibule. Loud or boisterous talk or laughter is always ill-bred in such a place.

For several men, young or old, to gather in the vestibule or on the steps of a church and stare at or comment on the ladies who pass, is a practice that none but boors or buffoons will engage in. Don't do it.

Those who visit a church merely to see it, should go when no services are being held. If, however, worshipers are present, engaged in their devotions (as often happens in Roman Catholic churches), care should be taken not to disturb them.

CONDUCT AT OPERAS, THEATRES AND PUBLIC HALLS.

When a gentleman invites a lady to attend the theatre, opera or other public amusement with him, he should send her an invitation a day or two in advance. If but slightly acquainted with her the invitation may be formal, written in the third person, and sent by a messenger, or by mail. The following is the usual form :

> *Mr. Horace Howard requests the honor (or pleasure) of Miss Mary Brown's company for the opera of "Il Trovatore," on Thursday evening, October tenth, at the Columbia Theatre.*

The lady should answer the note immediately, and either accept or decline positively, so that the gentleman can make his arrangements accordingly, and her answer should be worded after the form and in the spirit of the invitation. The following is the form :

Miss Mary Brown accepts with pleasure Mr. Horace Howard's polite (or kind) invitation for the opera "Il Trovatore," on Thursday evening, October tenth.

Or, if the invitation is declined, use the following form :

Miss Brown regrets that, owing to a previous engagement (or whatever the reason may be), she cannot have the pleasure of accepting Mr. Horace Howard's kind (or polite) invitation for the opera "Il Trovatore," on Thursday evening, October tenth.

If the invitation was sent by a messenger, send the reply by messenger also; if by mail, reply by mail.

The gentleman should know that the invitation is a compliment, and the lady should receive it as such, and accept or decline with thanks. Verbal invitations should be simple and direct, and free from high sounding phrases.

If the gentleman is but slightly acquainted with the lady, or knows that she is being chaperoned (see our article on "Chaperons"), his invitation should include the chaperon also, and three tickets should be procured. As the enjoyment of the occasion will depend largely upon being able to see and hear well, the gentleman should procure good seats in advance. He can then select a desirable location, and avoid the crowding and delay to which he will be liable if he waits to purchase his tickets on entering. If the night is stormy, and it is an entertainment like an opera, at which the lady expects to dress elaborately, a carriage should be secured. Young men of wealth will almost always call in a carriage for the lady, whatever the weather. There is a large class of intelligent young men, however, who

are just starting in life, and whose salaries are small and their means limited, to whom the expense of a carriage is quite an item. Many such who are too proud to go without a carriage, and who are too poor to go "in style," stay away from amusements entirely, or go alone, and so they and their lady friends lose much innocent pleasure. The great mass of sensible young ladies whose parents are in only comfortable circumstances, understand a young man's position perfectly, and do not expect a carriage. They are glad to go on the street cars, which run so frequently in all our cities, and no hack is needed except at those entertainments where a fine dress is worn, which, in stormy weather, of course, would be injured without the protection of a carriage.

Arrive at the hall before the entertainment begins, as it is very rude to go in late and so disturb others. The gentleman should get programmes on entering the hall, or if it is an opera he should get a libretto for the lady. In walking up the aisle to the seats, the gentleman either precedes or walks by the side of the lady, but on reaching them the lady enters first and the gentleman takes the one nearest the aisle. A gentleman does not yield his seat to any other lady, as his sole duty is to the one whom he escorts. His place is by her side during the evening, chatting between the acts and trying to make the evening pleasant for her. It is almost needless to say that to go out between the acts "to see a man" and come back with the breath redolent with cloves, is an insult to the lady. At a promenade concert the lady may be invited to promenade during the intermission, but if she declines the gentleman must retain his seat by her side.

Gentlemen who find it necessary to pass before ladies at theatres, concerts or other public places, should turn

their faces toward them and beg pardon for causing them disturbance.

Perfect quiet should be maintained during the performance, and the attention should be fixed on the stage. To whisper or do anything during the entertainment to disturb or distract the attention of others, is rude in the extreme. It is proper to applaud, when pleased, as that encourages and gratifies the performers, but do not stamp with the feet—to clap the hands is much better. During the intermissions it is in order to converse in a low tone, but loud talk or laughter, or displays of affection, or anything to arrest the attention of others, is always in bad taste in any public place. Chewing gum, eating peanuts or anything of that kind, is very vulgar.

To impudently stare at another through an opera glass is ill-bred, but a general survey of the house is proper.

Do not make a noise towards the close of the performance by gathering the things together preparatory to leaving. This will annoy others, and is therefore rude. Wait until the performance closes before leaving the hall or preparing to do so.

In leaving the hall the gentleman precedes the lady or walks by her side, which ever will best shield her from the jostling of the crowd. Avoid all pushing or crowding at such times.

It is proper to invite the lady to refreshments at the close of the performance; and, although it is not obligatory, it is often a flattering attention.

When they separate, the gentleman asks permission to call the next day, which is granted, of course. The lady should express to her escort the pleasure the invitation has given her, and should praise rather than criticise the performance.

CONDUCT AT CHURCH FAIRS.

At church fairs and bazaars gentlemen should always remove their hats. Loud talk or laughter, that will attract the attention of others, is ill-bred. Do not make any unfavorable comments on the articles you see offered for sale, as the donor may be near and be hurt by the remark; neither should you complain of the price or attempt to "beat down." The price may be intentionally high, as the money is for a charity. Praise any good features you may see, and if you purchase any article you may donate the change to the charity if you feel so inclined, but otherwise you need not do so. Never on any account say anything that will interfere with a sale. Ostentatious displays of money and extravagant purchases are very snobbish. Enter into the spirit of the occasion, and help it forward as much as possible.

Those who wait on the tables should never attempt to retain the change unless it is voluntarily donated by the purchaser. Any appearance of begging is in bad taste; and so, also, is it to importune any one to buy. Do not increase the price for the purpose of extorting money from an acquaintance. Any appearance of flirting at such a time is very ill-bred. In short, be as polite and courteous at fairs as elsewhere.

CONDUCT AT PICTURE GALLERIES AND STUDIOS.

When visiting picture galleries do not make criticisms or comments on the pictures to attract attention or display your knowledge of art—you will be much more likely to show your ignorance. Do not stand in front of a picture so as to obstruct the view of others; and if you wish to converse with a friend, withdraw to

one side where you will be out of the way. Do not point with cane or umbrella at a picture or statue, and never touch one.

An artist's studio should not be visited except by special invitation or permission, as you should not disturb him at his work. If you make an appointment to sit for your portrait you should be promptly on hand, as a delay may be a loss to him, and you should pay him for his time. As many artists are nervous and easily annoyed, you should not stand behind them and watch them as they work. Do not touch or disturb the drapery on any article in the studio nor attempt to examine a picture that is covered, or which has its face turned toward the wall. The artist will exhibit the picture if he wants it seen. Do not offer extravagant praise, as it will disgust instead of please a sensible person ; but a quiet word of praise, calling attention to a real merit, will cheer and encourage the worker. Never criticise or disparage the paintings. Do not ask the prices out of idle curiosity ; but if you wish to purchase, be clear and business-like in your negotiations. If you think the price too high, you may give your reason and state what you are willing to pay, and leave the artist to accept or decline.

Children should not be taken to artist's studios. They may do mischief ; and if not, they will almost certainly annoy the artist. Dogs, also, should not be taken to a studio.

A lady should not visit an artist's studio alone.

SCHOOL-ROOM ETIQUETTE.

DURING childhood a large part of the time is spent in the school-room, under the influence of the teacher. The characters and habits of the children are forming at this period, and many of those in the public schools have very little instruction at home on the subject of politeness. Teachers, therefore, have it in their power to exercise a very powerful influence by taking pains to teach their pupils those common rules of etiquette which would often be a benefit in all after life.

A teacher always gives "tone" to the school. The pupils must be treated politely if they are expected to be polite. Perfect order must be maintained; and while the fewest possible rules are laid down, those which are made should be explained to the scholars, and they should be enforced.

Pupils should be taught to be particular about their personal appearance. They should be required to have their faces and hands clean, their hair combed and their clothes as neat as possible. Habits thus formed may go with them as long as they live. The school-room should be kept as neat and attractive as possible, as that will make the children more anxious to appear well. Have a mat at the door, and require them to wipe their feet on entering the room; and also teach them to open and shut the door without needless noise,

and to enter and cross the room quietly. Pushing, crowding and hurrying at such times should be prohibited.

Do not reprove a child in such a way as to wound his self-respect, or lower him in the eyes of the other pupils, if it can be avoided. Children often err through ignorance, so explain to them patiently what to do.

A quietly expressed approval of polite acts, and an equally quiet reproof of rudeness, will soon affect the "tone" of the school.

Require the pupils to treat each other politely, and do not allow the wealthy scholars to treat the poor ones disrespectfully nor ridicule them. Extend no special favors to the children of the rich.

Never speak slightingly of a child's parents. The effect can hardly fail to be bad on the scholar. Teach children to respect their parents, and assume that they would be displeased at any wrong conduct of the child.

Impress on the children that rowdyism, slang, falsehood, selfishness, profanity, vulgarity and egotism are unmanly and impolite, and will lower them in the eyes of all right-minded people.

Do not allow the children to say curtly and abruptly "yes," "no" and "what," while in the school-room; but require them to say, "yes, ma'am," "no, sir," "what, sir," and so on; and also require them to address you as "Mr. Brown," or "Miss Jones," and never as "teacher." The habit of saying "good morning" and "good night" to the teacher is a very pleasant one, and can usually be developed in the school.

Inspire children with the desire to be polite by being polite. Address the young misses as "Miss Julia," or "Miss Estey," and the young boys as "Master Thomas," etc. Trifles create the atmosphere of the school, and the teacher who awakens the pride and interest of her

scholars, and stimulates them to appear well, may feel confident of success.

The necessity of order and punctuality will be felt all through life, and it will tend to start children aright to require them to keep their desks in order, and to be punctual in their attendance.

ETIQUETTE OF THE HOME.

OF ALL the civilizing influences at work in the world marriage is the most powerful and important. Take away the refining and elevating influences of the home, and men would soon relapse into barbarism ; and we are convinced that while good manners and politeness are demanded in society, they are equally important in the home circle. Marriage should be a life-long companionship, based on mutual confidence and respect. Perfect fidelity to each other, and perfect frankness and truth, will strengthen the cords of love ; but any attempt at deception will surely weaken the ties of affection and sap the foundation of wedded happiness.

Beware of confidantes, and let no one wring from you the secrets of your married life. Whoever speaks slightingly or disrespectfully of one's life mate should be set down as a dangerous enemy, and as such systematically shunned. All have faults and eccentricities which their friends must wink at and overlook, but no well-bred man or woman will tell to others, outside the family, the foibles which should be covered with the mantle of love. To do so is very unwise, and betrays an indifference to the proprieties of life.

Secure a home of your own at the earliest moment practicable. Any one familiar with boarding-house life will tremble for the happiness of a newly-married couple who begin their wedded life in such an atmosphere. Such houses are too often sepulchres of young married

hopes. Their closets are filled with skeletons, and the ghosts of departed happiness stalk chattering through their doors. The prying eyes and the gossipy, meddlesome tongues of the average city boarding-house should be shunned like a plague. Few characters are strong enough to withstand the demoralizing influences of such environments. For young people to begin their married life by boarding with the parents of one or the other is much better than to live in a boarding-house, but even this is not so pleasant or so conducive to that harmonizing of interests, and that dependence on each other, which should mark the first few months of married life, as it is to found a new home and live together, isolated, to a large extent, from old associations.

Many women who before marriage are very careful about their dress and appearance, especially when a beau is expected, relax their attentions after marriage and become careless and indifferent about their dress and personal appearance. No woman can do this without running the risk of losing her husband's regard. To dress well in society and carelessly at home, indicates a stronger desire to make a favorable impression on other's than on one's husband. Men take pride in the appearance of their wives, but they value neatness more than flashiness, so that a clean and tidy appearance is all that is really needed to retain their admiration. No true wife who values her husband's allegiance should ever dress like a sloven at home.

Another thing which most men value very highly is comfort, and a bright and cheerful home. After a day of toil or harassing business cares, men look forward to the restfulness of home at its close with quiet delight. Women make the home, and the wife who makes her own so attractive that her husband goes to it with pleasure and leaves it with regret, has learned a great

lesson in the art of happy and successful living, while she who allows the charm of restfulness and comfort to depart from her rooms is risking her own happiness by destroying her husband's, for one writer has very wisely said that to make a husband uncomfortable, mentally or physically, is the unpardonable sin in his eyes.

The tongue is a little member, but it should be jealously guarded. Harsh and cutting things should not be said after marriage any more than before. In cases of differences of opinion, charity and tolerance should be shown, within the family as much as without. Coarse and unrefined conversation can never be indulged in without a loss of respect which involves a loss of influence and power. Fits of temper and hysterics should be controlled and conquered, as they are destructive to the peace of the family. Any deception of one by the other will destroy all faith and render a perfect union impossible.

In money matters the wife should be economical and prudent. A man struggling for a start in life will be handicapped if he has a wasteful and extravagant wife at home, while a prudent and judicious wife will be a real helpmate, encouraging and sustaining him in his struggle. To contract bills without the husband's knowledge, and conceal expenditures, is a habit that cannot be too severely condemned and will in the end lead to disaster.

The husband should be as studiously polite when at home as when in society. In fact, no man can be a true gentleman without being habitually polite and considerate at home. A chivalrous regard for his wife, and a deference to her wishes and comfort, is a sure indication of refinement, and will go far towards holding her love and allegiance. His own personal comfort should be cheerfully sacrificed to her happiness. He

should take her to social gatherings when he attends himself, and be at all times considerate of those things which will give her pleasure. His evenings should be spent at home and in her society.

Men often make a great mistake by not being frank enough with their wives about their own financial condition. Very few women will spend money extravagantly if they know their husbands are not able to afford it, and most women will take pride in keeping their expenditures within their income if they only know what it is. A husband, by giving his wife his confidence, and arousing within her a sense of responsibility at the outset of married life, can help to develop her character and fit her for her work. Do not interfere with her in her own domain. Praise her when she acts wisely, and she will take pride in doing her best.

In governing and instructing the children there should be perfect harmony between the parents. Any clash of authority and allowing the children to appeal from one to the other will destroy all government, and be a serious detriment to the children. Perfect obedience should be required, and a firm, but uniform and pleasant manner maintained that will allow their exuberant spirits much liberty, without running into license. Children are quick to notice and imitate their parents, and the influence of example is often more potent than words. See, therefore, that they have good examples to follow. An impious, profane or vulgar thought may leave a stain on a child's character that will blot it for years.

The period of courtship is the period of romance. Love throws a veil over its object, and lends it a peculiar charm. It is a great pity that, in after life, this charm should ever be broken. What sight is more beautiful than to see two people in middle or later life manifest-

ing the same considerate devotion to each other which marked the period of their courtship! Even when the fuller knowledge of after years reveals the fact that they are not in all points adapted to each other, a chivalrous politeness, and an effort to please each other, will go far towards making life pleasant and endurable, even if it does not restore the interest and zest which love so generously bestows upon its victims; while a coarse and brutal indifference to each other's happiness will soon wreck any home, and destroy the last vestige of that joy and peace to lose which is to lose one of the greatest prizes of life.

Those who are blessed with children cannot be too careful in their early training. "Whatever care is used in the education of children," said a distinguished French mother, "it is still too little to answer the end." The manners, the morals and the mental endowments, should all be carefully considered. We shall have more to say about the manners of children elsewhere; but that child is to be pitied whose opening life is cast among coarse and unintelligent home influences. It is an old saying, that great men have exceptional mothers. Kant, in his old age, ascribed to his mother all the good that was in him; and Cuvier said of his mother, "I used to draw under her superintendence, and read aloud books of history and general literature. It is thus that she developed in me the love of reading and that curiosity for all things which was the mainspring of my life." A modern writer has well said, "The mother has it in her power to make those books that her riper judgment selects as suitable, the companions and friends of her children, and to impress on them the truths found in their pages, by conversing with them about the moral lessons or the intellectual instruction that they contain."

THE MANNERS OF CHILDREN.

VERY few people fully realize the importance to children of early home training. The character is then plastic and it is easily moulded. Children, like the young of all animals, are imitative, and if they can only be started right in the journey of life they will be saved much trouble, mortification and suffering in later years. The wise men of the world have long seen this, and it has found expression in many proverbs and sayings that we might quote if we had the space. "As the twig is bent the tree is inclined" is one that is so well known that it is almost trite. "Train up a child in the way he should go," says Solomon, "and when he is old he will not depart from it." Nor can this training ever begin too early. A clergyman was once asked by a mother when she should begin to educate her child. "How old is he?" asked the clergyman. "Three years," replied the mother. "Then you have already lost three years," was the answer. Southey says: "If easy and graceful manners are not acquired in early life, they will scarcely ever be possessed at all;" and Ralph Waldo Emerson, seeing the importance of good manners, says: "Give a boy address and accomplishments and you give him the mastery of palaces and fortunes wherever he goes."

Those children are very fortunate who in early life are trained by cultured parents, familiar with the usages of the best society; but those who are denied these advantages, and find themselves at maturity ignorant of

those forms, need not despair, as patient effort will overcome most deficiencies in life.

Children should never, by word or act, be taught two sets of manners—one for company and the other for home. Politeness should become habitual with them at all times and in all places.

A child should be taught from the first to say "please," "thank you;" and "what ma'am" and "no ma'am," instead of the abrupt "yes" and "no."

Teach a child early the value of prompt obedience, but harshness should not be resorted to. Parents can be firm without being harsh.

Children should be taught to be respectful to their parents and all those older than themselves; to be polite to their equals, and kind and thoughtful to those weaker and smaller than they are. To take advantage of another's weakness is to show the spirit of a bully, and no bully can be a gentleman.

To swear, smoke or chew, or use big or slangy words, is no evidence of manliness, although many boys think it is. Impress this upon them.

One child should not ridicule another because of his poverty or deformity. The well-bred will protect the weak, be attentive to the deformed and courteous to the poor and ignorant.

Teach children, in playing, to play a fair game, to concede the rights of others, and to keep cool and maintain their tempers even when imposed upon. That is a hard lesson to learn, but the child who learns it has mastered one of the greatest lessons of life. The best guaranty of our own rights would be for all to respect the rights of others, and he who can keep cool in trying moments can oftenest control the situation.

Children should early learn to be kind to animals.

Don't let them slam doors, clatter around the house

in heavy boots, or shout at people up or down stairs. A quiet manner is an especial evidence of good breeding. Don't let boys wear their boots in the house or run in with muddy shoes. Teach them while young to wipe their feet before entering a house.

Perfect neatness in dress and appearance is of the first importance, and cannot be too earnestly impressed upon them, as many children are naturally slovenly and careless about these things.

Do not encourage children in gossip, nor allow them to say mean and spiteful things about their playmates. Don't let them boast of their own achievements, and teach them the importance of perfect truthfulness.

Boys should be taught deference and respect for girls. Chivalrous treatment of women is an American trait, but it can be still further developed by proper training of the young.

To interrupt any conversation is very ill-bred, but impetuous children are generally guilty of this rudeness, and they should be early broken of the habit. Also teach them not to ask direct personal questions, such as, "Where are you going?" "What have you got in that package?" etc., and not to manifest too much curiosity about the affairs of others.

Teach boys to keep their hair combed, their boots blacked, their finger-nails clean and their clothes neat. These habits, if early formed, will follow them through life, and they are essential to gentlemen.

Teach children not to stare at people; not to meddle with things belonging to others; not to look over another's shoulder when reading, nor into their letters, and not to gaze at peculiarities of dress and appearance.

An habitual tease is ill-bred.

Break children of all the little offensive personal habits, such as picking the nose, or wiping or blowing

it with the fingers (only very low-bred people do that), or scratching the head or any part of the person, or cleaning the ears or finger-nails in public, or sprawling in a chair, or lounging in the presence of others. Teach them to suppress a yawn when in the presence of others, or conceal the mouth with the hand.

It shows a serious lack of training when a child is allowed to speak of elderly people without using the prefix "Mr.," "Mrs." or "Miss," as, for instance, to say that "Smith said so," instead of "Mr. Smith said so."

If slovenliness is ill-bred in a boy, it is absolutely intolerable in a girl. Certainly all girls should be taught to have the clothing which is unseen as neat as that which is seen.

Have girls learn early what to do with their hands when in company—that is, to bring them together in front and let them fall naturally into position.

To be prim and precise is not to be graceful and well-bred. An uncertainty about just what to do often makes ladies prim. That is far removed from the easy, frank and cordial manner of a well-bred person, which only comes from an acquaintance with the habits of good society and the habitual practice of good manners.

To converse well is a great accomplishment for a young lady. The insipid twaddle indulged in by many girls is very stupid. Men may endure it, but they never admire it. Wise mothers should try and overcome all such faults in their daughters, and inspire them with an ambition to become qualified to express themselves clearly and well on the topics of the day, for women create society and become the social leaders.

Teach girls the vulgarity of any approach to the "fast" style of manners. They possess no charm superior to a modest air, and a character above the breath of suspicion.

Awaken the pride of children, and inspire them with ambition to appear polite and well-bred.

Do not scold or reprimand children in the presence of strangers, and be very careful not to punish them unjustly.

Children should not be allowed to visit on the invitation of other children. Invitations should come from the parents.

Do not take children with you when calling, or attending parties, or visiting art galleries, or when going to any place where they will be liable to disturb others.

If you think your child is bright, do not arouse its vanity by trying to have it "show off" in the presence of others. Do not bring a child into the drawing-room when you have callers, unless they ask for him, and never allow a child to handle a visitor's jewelry, or examine ornaments in a room when you are calling or visiting accompanied by one.

And, finally, train every child for some useful occupation in life. Riches are uncertain, and incompetence is the first cousin of crime. Even if it never becomes necessary for the child to earn his or her own living, the discipline and developement of character which comes from such training will be an inestimable advantage.

Our increasing knowledge of life and its laws is making it very clear that all our faculties are developed by use, and if neglected and unused they become feeble and wither away. For this reason parents should help their children, as their school days draw to a close, to select some employment that will occupy and develop their mental life. He who engages in no business or social occupation that will make some human being happier or better, is leading a life of utter selfishness—and a life of selfishness is a life of sin. There is no

truer proverb than the old adage that "Satan finds some mischief still for idle hands to do." The benefactors of this world have been workers. "My Father *worketh* hitherto and I *work*," said Christ. Men like Franklin, and Lincoln, and Grant, and women like Harriet Martineau and Harriet Beecher Stowe, and scores of others who have left their imprint on their nation or their age, were disciplined and developed by labor. Would you see the strong and honored men and women of to-morrow? They can be found in the field and factory and office of to-day, gaining that patience and toughness of mental and physical fibre which does noble deeds and conquers success. Still further, labor will relieve any one from the *ennui* that follows in the footsteps of idleness. Labor is not only a duty, it is a necessity of our nature, and in the end it ministers to our spiritual growth. Let no parent, then, encourage a child to look forward to a life of idleness. Life is a school, and he who lives an idle life misses its most valuable lesson.

TABLE MANNERS.

Teach children to be punctual at meals. As soon as they are old enough to come to the table begin to teach them to eat properly. Show them how to take soup noiselessly from the side of a spoon, and drill them on the use of the knife, fork and spoon. (See our articles on those subjects.) Teach them how to use the napkin, and to wipe their mouths both before and after drinking. Teach them how to break a potato with a fork, as in refined society it is considered ill-bred to touch it with a knife. Never allow them to dip their bread in any sauce, nor in their tea or coffee, before eating it. Do not let them scrape their plates clean with bread—it looks as though they were hungry for

more. Teach them to pass a pitcher with the handle toward the one to whom it is handed.

Don't let them tip up their glasses too far, or breathe, or gulp, or make any noise when drinking. Don't let them drum on the table, nor play with the napkin-ring, knife, fork, or any other article while waiting to be served. Teach them to break bread instead of cutting it. Teach them not to pick out the largest slice of cake, nor take up one biscuit or piece of bread and then exchange it for another. Teach them to eat as great a variety of food as possible, as in after years it will be a great convenience to be able to eat the different kinds of food provided at meals. Don't let them make inquiries about what is coming, nor speak disparagingly of the food that is furnished.

Teach them to eat fruit gracefully, and to use the finger-bowls properly; that is to dip the tips of the fingers in the bowl and then pass them gently across the mouth while wet, and then to wipe both fingers and mouth on the napkin — the fruit napkin when one is provided.

Don't let them eat too fast (hungry children are in danger of this); nor eat with one hand and pass a dish with the other; nor read at the table; nor talk or laugh with the mouth full.

Teach children never to leave the table with the mouth full, or at any time before the close of the meal, without asking to be excused.

Teach them to keep their lips closed while eating. It can easily be done. To open and close the lips while chewing is extremely vulgar.

Teach them not to yawn without trying to suppress it, or concealing the mouth with the hand; and not to pick their teeth at table or make any unnecessary noise when eating.

While it is not advisable to rigidly enforce the old rule that "children should be seen and not heard," and so forbid their speaking at all, they should not be allowed to interrupt others nor monopolize the conversation.

To train a child properly it should have a good example to follow, and that means that the parents should be themselves polite and well behaved. The fact that their children are watching them should furnish an additional motive for correct conduct, if an additional motive is needed. "Like parent, like child," says the old proverb. Virtue is the child of good habits; and it may be said that the formation of correct habits constitute almost the whole work of early training.

TREATMENT OF SERVANTS.

THE servant girl question, in this country, is a problem, and confessedly one of the most difficult, intricate and perplexing presented in modern life. The housekeeper who has a faithful and competent girl has a treasure indeed. The girls who would make the best servants—the bright, intelligent American girls—will not accept such positions, prefering to work in stores, offices and factories, on almost starvation wages often, to earning an honorable living as domestics in cultivated families. It is not our purpose here to discuss the causes which operate to produce this state of things, but only to offer such suggestions on the treatment of servants as would properly come within the province of a book on etiquette.

Much misunderstanding and trouble can often be saved by having a distinct understanding with a servant at the time she is engaged, about what her duties and privileges are to be. Many a poor discouraged housekeeper, after a set-to with an ignorant or insolent servant, has been brought to the point where she could almost say with the little fretful girl, that "the world is hollow, my new doll is stuffed with bran, and I don't want to live any longer!" And yet the servants are not always wholly to blame. An insolent and overbearing mistress will have trouble where a polite and considerate woman will get along harmoniously. If women could learn that servants are human, that they are made of flesh

and blood and not out of steel or stone, and that they have both feelings and rights which should be respected, much pain and hard feeling could be avoided. That man or woman is at bottom essentially coarse and brutish who is polite to guests and rude to servants.

Servants should never be reprimanded in the presence of guests. No matter what goes wrong, a calm and imperturbable exterior should be preserved. A quiet direction should be given when needed, but that is all; wait until the departure of the guests, and then discipline the servants for their carelessness or other fault.

Servants are very apt to ape their employers, so that an insolent mistress will have insolent servants, and *vice versa.*

Servants should be taught to be scrupulously neat in their dress as well as in their work. They should be taught not to slam doors, rattle china or stamp around with heavy shoes. House servants should always wear thin shoes and step lightly.

A good housewife should take pride in understanding all the details of her housekeeping, and in supervising it, for servants are quick to detect incompetence, and learn when they can shirk their work and presume on the ignorance of the mistress.

Servants sometimes err through ignorance, and the mistress should kindly and patiently explain their duties in such cases. There is no better evidence of good breeding than civility and courtesy to servants and dependents.

Leaders and commanders are a little like poets—born rather than made, and yet the mistress of a large household, employing many servants, has need of executive ability of no small order. Firmness and tact are essential. The comfort of the family will be promoted by hiring a competent housekeeper to manage

the servants when the mistress is deficient in these qualities. A mild and pleasant, but firm, way of giving orders, without an offensive parade of authority, is the best.

Train servants to answer the door-bell properly. Require them to treat all comers politely, and be careful to explain to them your rules about the "not at home" formula. A perfect understanding between the mistress and servant on this point may save some very embarrassing complications. If, through a misunderstanding on this point, a servant admits a caller when you are "not at home," it is better to cheerfully see the visitor, and train the servant better for the next time, than to risk giving offense by declining to appear. Never allow servants to be rude and uncivil to any caller. They need not be, and if they understand it is against "the rule of the house," they will usually be more careful than if they are left to their own inclinations.

Servants are so notoriously jealous of each other that the duties of each one should be clearly defined.

A systematic arrangement of the duties of the housekeeping will be a great economizer of time and labor. Have a regular day for washing; another for ironing; another for the general sweeping, scrubbing of floors, etc.; another for baking pies, and so on. Punctuality and order will contribute greatly to the smooth running of the domestic machinery.

Servants will work better for one whom they respect, and as the wise old saying is that "familiarity breeds contempt," they should be treated kindly and courteously without descending to familiarity.

The religious convictions of servants should be scrupulously respected. Protestant families employing Catholics should allow them reasonable opportunities to attend church. It may at times be somewhat incon-

venient to do this, but self-sacrifice to accomplish it will be doing as we would be done by, and may be as pleasing to the Maker of us all as it is to give to the missionary cause and send hymn-books and "stove-pipe" hats to the heathen

A fair, honorable and attentive regard for the "privileges" of servants should be the rule with all. They should not feel that their rights are disregarded or encroached upon. "The evening a week and every other Sunday afternoon" should not be denied them. It means much to them, and a few extra privileges, voluntarily given in the right spirit, will often bring a rich return in the shape of better and more devoted service

As we fear this book may not be consulted by servants as much as we would like, we will reserve our chapter to them for another occasion.

BUSINESS ETIQUETTE.

E LIVE in a business age. The thoughts of men are more occupied with trade than ever before. Young men look forward to a life of business and aspire to success. Of course many qualities of mind and character are essential to those who win in the race, but politeness is by no means one of the least important. The leading business men, as well as the lawyers, doctors and other professional men, owe their success, in part, at least, to their manners. So well known is this that it is often said that if you want to be politely treated in business you should go to the head of the firm; if you want to be snubbed, go to his clerk. It is the lackey, not the lord, who is rude, the world over.

Form the habit at the start of treating all, whether rich or poor, men or women, with uniform politeness and courtesy. The polite merchant draws the best trade, and keeps it. Learn also to be cheerful and to keep your temper at all times, as there is great power in it. He who commands his temper commands the situation nearly always. Never allow yourself to say mean and bitter things. You will regret it afterwards and they leave wounds that rankle often for years.

Let your business integrity be above suspicion, and make your word as good as your bond. Meet all bills and drafts promptly. If utterly unable to do so, explain the reason to your creditor frankly, and state when you can

meet the obligation. If he has reason to believe your statement he will endeavor to accomodate you. Do not misrepresent your goods, nor allow any *employé* to do so. It will ruin your business.

Be scrupulously prompt and punctual in keeping your appointments. It shows your regard for your own word, and also your desire not to compel another to waste his time by waiting for you. If unable to meet the appointment, send a note or a messenger promptly, and explain your reasons. When through with your business, do not linger, as business men do not wish to be needlessly detained during business hours.

Courtesy requires that you should enclose a stamped envelope for a reply when you write another for information that benefits you but does not concern him particularly. Answer all letters of inquiry promptly and courteously.

Do not manifest any curiosity about any business matters which do not concern you. Do not listen to the conversation of business men who are talking over business matters together, nor try to examine the books or papers of another which may chance to fall under your eye.

An employer should be polite to his *employés*. By regarding their feelings, and manifesting some interest in their welfare, he will win their regard and obtain better service from them. No gentleman will ever needlessly wound the feelings of a servant.

ETIQUETTE OF PRESENTS AND BORROWING.

PRESENTS should be given as an evidence of affection or esteem, and without any thought of receiving others in return. Emerson says: "Our tokens of love are for the most part barbarous, cold and lifeless, because they do not represent our life. The only gift is a portion of thyself. Therefore let the farmer give his corn; the miner his gem; the sailor coral or shells; the painter his picture and the poet his poem." Some trifling present thus given is much better than a costly gift. Except in the case of a parent to a child, or of some near relationship, a costly present should rarely be made, as its propriety would be questionable. When a present is made ostentatiously with a hope of getting something in return, or of gaining some advantage, it partakes of the nature of bribery. People of true refinement do not make gifts which are not prompted by kindly feeling.

A note should be sent, or a verbal expression of thanks should be given, at once on receipt of a present. That should always be devoted to the purpose for which it was given, and no other. If it is an ornament for the center-table, place it there. If it is an article of dress or jewelry, wear it in the presence of the giver on the first opportunity. If it is a book, read it as soon as possible, and allude to the pleasure it gave you on meeting the donor. If it is fruit or flowers, refer to them the

next time you see the sender. To give away a present—at least without obtaining permission of the giver—is mean and dishonorable. It is better never to do it. To ask the giver what an article cost, or where she bought it, is very rude.

Some persons who receive gifts which they think are made with a mercenary motive, or who do not like to receive a present which they think will place them under obligations to the donor, return a gift of equivalent value as soon as possible. This at once implies a suspicion of the motive in making the gift. It is better not to do this, as if the gift was prompted by sincere friendship the feelings of the sender will be hurt; and if the motive was mercenary, disappointment will be felt at receiving nothing in return.

As a rule, the only gifts permitted between ladies and gentlemen who are not relatives, are books, flowers, music and confectionery. On sending a present to a lady a gentleman should always attach his card, with "With the compliments of" written over his name. A card is sent with Christmas gifts. Loaned books or music, when returned, should be accompanied by the borrower's card.

Gifts tendered in the spirit of kindness should be accepted, unless you feel that owing to some peculiar circumstances you cannot, with propriety, receive them. If you accept them, do so with expressions of gratitude.

No gentleman who is not sadly ignorant of the refinements of society, would ever offer a young lady to whom he is not engaged, or closely related, anything more than a bouquet, a book, or some trifling memento that derives its chief value from its associations. To offer to present a young lady with articles of jewelry, dress or ornament, is an offense. No modest or dignified woman should accept them, and she should rebuke his ignorance

or insolence by firmly but civilly refusing to become his debtor. Even to the lady to whom he is engaged a gentleman should not, as a rule, make very costly presents nor articles of ornament.

A married lady may receive a gift from a gentleman who is under an obligation to her for hospitality received. If she makes a present to a gentleman, it should be in the name of both herself and her husband. Some article made with her own hands is the most appropriate gift from a lady. Unless you have reason to believe the gift was not received, do not allude to a present you have made. Do not make costly presents beyond your means. The recipient will be apt to think you should have kept the value for yourself, although restrained by politeness from saying so. If the recipient praises your gift, say that you are glad it gave him pleasure, or something of that kind, but do not depreciate it. Neither, on receiving a gift, should you intimate that you think it is too valuable for the donor's means by saying, "I fear you rob yourself," or anything of that sort.

If you have an article which is of no special value to you, but which, because of his calling, studies or tastes, would be very acceptable to another, you may make him a present of it, even if he is a stranger to you. Give children articles that will be of lasting amusement to them, as tops, marbles, tools, etc., to boys, and dolls, etc., to girls.

Wedding presents we have discussed elsewhere.

At christenings it is the sponsors only that are expected to make presents to the child.

BORROWING.

It is always better to buy any article you need for frequent use than to borrow it. Any article you own will be always at hand for use, and you will incur no

responsibility for its safety. Any article which is borrowed, however, should be treated with the utmost care and be returned promptly and uninjured. A borrowed article should never be loaned to another, at least not without obtaining the consent of the owner. If an article is lost or injured while in your possession, it should be promptly replaced by another equally valuable, and on returning a borrowed article the owner should be thanked for the favor of the loan.

When a book is borrowed it is well to cover it with paper at once, to preserve the cover from injury. Be scrupulously careful about soiling it in any way, for a dirty book is always an eyesore to its owner, and to get a book finger-marked or dog's-eared while in your possession is well-nigh unpardonable. Do not mark a borrowed book with a pencil nor write any comments on the margin. Never loan it to another without the owner's permission. If while in your possession a book becomes injured, purchase another copy for the owner. If that cannot be obtained, another book of equal value should be bought and presented as the only reparation you can make, but such substitutions are always awkward. The lender should never be made to suffer by your carelessness. Do not leave a borrowed book in a hotel parlor or in any place where it will be liable to be lost.

Magazines should be used carefully and returned promptly, as they may be part of a set, and if lost they may be difficult to replace. Even a newspaper should be promptly returned, as the owner may wish to file it away or send it to a friend. If a paper or magazine is lost or defaced while in your possession, send to the publisher for another and give it to the owner.

If you examine an engraving, handle it carefully with both hands and avoid cracking or wrinkling the paper.

To examine or show an engraving, spread it out smoothly on a table and keep it flat by means of books or other weights placed on the corners or sides.

If a friend loans you a collar or any other washable article, see that it is laundried carefully before you return it. An article of jewelry should be returned with your own hand, to avoid all risk of loss. It is best not to try on a borrowed dress pattern, lest it become stretched or injured. A hat or cap that is not your own should be handled very carefully. Never try on another person's gloves.

Some people are very careless about using borrowed umbrellas, and often they do not return them promptly. Carelessness or delay may seriously inconvenience the lender, and she should not be needlessly annoyed. A borrowed umbrella should be returned at the earliest possible opportunity, and if it is lost or injured it should be replaced with a new one equally valuable.

Great care should be exercised in borrowing small sums of money. Ladies should be careful about borrowing from gentlemen or putting themselves under obligations in any way to them. Loans should be promptly repaid, as, if they are really forgotten, the suspicion may rest on you of having intentionally avoided their payment.

The habit of borrowing all sorts of household articles from one's neighbors is often a source of great annoyance to them, and it is a habit that should never be formed. Never trouble neighbors in this way when it can possibly be avoided. When it is necessary to borrow an article, return it promptly and in good condition.

GOOD AND BAD SOCIETY.

WHAT constitutes good society, and what is bad society? are questions that are often asked, and still oftener thought. How can one distinguish between the two? Young people, or those who have had little experience of the world, will often come in contact with persons surrounded with every appearance of wealth and luxury; they may give fine suppers and entertain in almost princely style, and yet they will manifest the most insolent pretense, superciliousness or unkindness to others; or the young men of the "set" may go to one of their suppers and get "beastly drunk," or at other times commit flagrant violations of the moral law; and the young women may dress flashily, spice their talk with slang, and allow the men to take coarse familiarities with them, and the inexperienced observer will ask, "Is that good society?" To all such queries we unhesitatingly say,—No, it is not. Whatever their wealth and worldly position, such people are ill-bred, and a collection of such people does not constitute good society. When people of good character, education and breeding meet together for mutual entertainment, on a footing of equality, they constitute good society. Nothing else does. It is only the counterfeit aristocracy, the *parvenus*, who violate the laws of both propriety and morals. "Call no society good," says one authority, "until you have sounded its morals as well as its manners." Thackeray maintains that any society, claiming

to be polite, but which ignores arts and letters, is snobbish; while Lord Chesterfield attempts to divide good society into two classes,—those who lead in courts and the social world, and those who possess merit or talent, and who excel in some art or science. Young people should be very careful about being deceived by false appearances. Those who desire to qualify themselves to enter good society cannot do better than to learn to obey the golden rule, and do as they would be done by at all times, and then try and cultivate such talents as they possess.

Bad society has been divided by one writer, into three classes: First, that in which both morals and manners are bad. Second, that in which the morals seem to be good, but the manners are not. Third, that in which the manners are good, but the morals are bad. The first of these is low society, and so evidently low that it will present little temptation to any one who can see its defects. The second is vulgar society. A great many of the newly rich come under this head. Those who have with much effort gained admission to what they call "society," and who wish to forget their old acquaintances. "It is only the little people climbing up who are disagreeable," says Sully. They feel uncertain of their position, and they fear to compromise themselves by associating with those not in their new set. These, also, often manifest great eagerness to keep others out of their circle. Having themselves climbed the social ladder, they wish to kick it down so that others cannot ascend. Good society may recognize these people, but they do not constitute it. Vulgarity is not a high type of manners. The third class, in which the manners are good and the morals bad, is often the most dangerous. The manners may be easy and charming, while the immorality is cloaked and covered. There is

an old sophism that "stolen fruit is sweet," and here the irregularities are *sub rosa*. This society is often very seductive, and the young person thrown into such a circle walks a slippery path. But it is not good society, for the really good society has both virtue and good manners.

Those who have been deprived of early advantages should not ignore the high polish of cultivated society. It is the outgrowth of a high civilization. Tact, self-control, refinement of feeling and elegance of manner are required of those who would lead the best society. The world respects those who have sterling characters, but are uncouth, and justly so; but, while the rough diamond is more valuable than the paste imitation, the polished diamond is the most attractive and valuable of all.

Again we repeat that good society is composed of the very best people—the polished and cultivated, moral and religious, intelligent and accomplished people. A company of wealthy people lacking in cultivation, or of polished people lacking in morality, is not "good society."

CONCERNING CHAPERONS.

THERE is a growing tendency in the higher circles of American society to introduce the European system of chaperonage. This tendency has been manifest for several years, and it has many earnest advocates. It is maintained that the freedom of intercourse which was permitted between the young people when the towns were small and every one knew every one else, where the children were neighbors and played together, and attended the same public schools and grew up surrounded by the same influences, is not suitable in large cities, where the young ladies go into society and come into contact with men of whom their parents know little or nothing. It is claimed that "society" is too often frequented by foreign titled rakes, and native *roués*, who regard the innocent and inexperienced girls to whom they are introduced as their legitimate prey. To save these innocent and attractive young creatures from the dangers in their path, it is proposed to introduce the French system of chaperonage. It is further maintained that foreigners coming to this country criticise and entirely misunderstand our freedom of manners. Knowing that no young lady with any claims to respectability would ever be allowed, in their own countries, to act with such freedom from restraint, they judge us by their standard and put their own construction on the matter—and that is the construction most unfavorable to the young ladies.

The best and most natural chaperon for a young lady is her own mother. If the mother is dead or cannot assume the role, some elderly and discreet woman, who is thoroughly familiar with the world and the usages of society, is the most suitable. In England the widows of army officers are the most popular chaperons, if they are well born and familiar with society, but in America we have no similar class. The model chaperon is like a poet—born rather than made. Her duties are difficult, delicate and onerous. Great tact and judgment are required. A woman, especially a young woman, who is inclined to flirtation, or who has an eye for her own chance, and seeks her own interest mainly, is not fit for the position. Certainly no parent should secure for chaperon a woman whose character has ever been questioned, or who has had the reputation of being a flirt or a coquette. A young married woman, who is bent on amusement, is not fit for the place. The chaperon should be old enough to be the young lady's mother. Some relative or friend with dignity and experience will often assume the trust, and discharge it most acceptably.

The model chaperon should possess the tact and spirit of a society leader, the instinct of a general for marshalling her forces, and the self-denial of a saint. She is the Providence of her charge. On entering society the young lady must be carefully instructed in all its requirements. The chaperon must inform her on all points of etiquette, secure invitations for her, and see that the proper entertainment is given in return; learn the qualifications of the young men who approach her, and ward off undesirable acquaintances, while encouraging those who are eligible and who may develope into desirable suitors. She should bring forward her charge and give her an opportunity to

display her accomplishments. If she is bright and possessed of good spirits, she may put the young people at their ease and help them to have a good time; but she should not outshine or detract from her *protégée.* She must avoid saying sharp or cutting things; and if other young ladies receive more attentions than her charge, she must appear unmoved and cheerful still.

At a ball the young lady should sit by her chaperon until asked to dance, and as soon as the dance is over she returns to her side. It is not necessary for the chaperon to sacrifice her ease by staying until every ball breaks up, as it is better form to leave with her *protégée* in good season. It is not best to acquire the reputation of being the last to leave.

During the "season" the chaperon must accompany her charge everywhere—to the theatre, parties, balls, operas, the races, the skating-rink, yachting parties, lawn-tennis parties, and, in short, to all amusements and entertainments. A young lady should not go to a restaurant with a gentleman unless the chaperon is present, nor on excursions, and never sailing, unattended.

In giving entertainments the invitations should be written by the chaperon, and not by the young lady. If, however, the young lady has a mother, the invitations should proceed from her. Even at home the chaperon's vigilance must not be relaxed, and whenever gentlemen call she must be present. It is said that "two is company, and three is a crowd" at such times; but strict etiquette requires that the young people should never escape from the "crowd." If there is a double parlor with folding doors, they may be left open, and the chaperon may busy herself with her work or a book in the other room during the call, but she must remain within sight and hearing. On no account should she retire until all callers have departed.

After a young lady is engaged, she must still be accompanied by the chaperon everywhere.

After a young lady has been in society for a few seasons, American etiquette relaxes the vigilance of the chaperon somewhat, but in Europe it is still maintained. Every year after she is twenty-five gives an American woman added freedom, but even then it is better to go in public with some friend than alone, especially if she is handsome and attractive. In traveling abroad it is highly desirable to have a chaperon, or at least a companion; but in America a lady who is self-possessed and lady-like can go anywhere unmolested.

Ladies who are engaged in business (like school-teachers, artists, dressmakers, physicians, music teachers, or in other self-supporting occupations), are released from the necessity of having a chaperon. So long as they carry themselves circumspectly, they will be respected and be free from insult. But when seeking recreation, if two can go together it is usually better for both.

All invitations to dinners, parties or other entertainments should, of course, include the chaperon, and a gentleman who invites a young lady to any place of amusement should provide tickets for the chaperon as well as the charge, and include both in his invitation.

In the "fashionable" circles of society in our large cities to-day, the chaperon is undoubtedly gaining ground, and those who desire to mingle in those circles should recognize the custom. We have given the rules of etiquette which at the present time govern the chaperon and her charge. It remains to be said, however, that outside of our cities, in the villages and small towns, the chaperon is almost unknown, and in the great middle classes in our large cities the need of chaperons is unfelt, and they are seldom seen. The great mass of

young ladies whose parents belong to the well-to-do but not extremely rich classes, who attend our public schools and associate from earliest childhood with those of their own age of the other sex, develop thereby a self-command, a self-possession and an ease of manner which is wholly unknown to the foreign or native young lady who is sent to a boarding-school to mingle only with those of her own sex, and who from earliest childhood is jealously shielded, like a hothouse plant, from all outside influences. The former may occasionally abuse her freedom and become bold and justly subject to censure, while the latter will be in danger of regarding marriage as an escape from prison. A large part of the undoubted charm which our young ladies possess for foreigners, comes from this same easy self-possession, and no one acquainted with the world would venture to say that their morals were less pure than those of their more closely-guarded sisters. But, as we said before, those who aspire to enter the "fashionable" circles of our large cities (and it is claimed that even in so large a city as New York what is technically termed "society" does not include over four or five hundred families, and some would even limit it to two hundred) must recognize the chaperon as a social institution that is slowly gaining ground. But outside of those circles etiquette does not yet require that all young ladies should be ceaselessly accompanied by chaperons, although it is entirely proper if they or their parents desire it.

WASHINGTON ETIQUETTE.

SOCIAL life in Washington is peculiar, and differs from that of other cities. It takes its tone from official life. From the days of Washington to General Jackson's administration strict rules of etiquette were observed, but Jackson broke down the old barriers and inaugurated a series of popular receptions, to which all were admitted, and such rudeness was allowed as few gentlemen would tolerate in their own homes. Since then much confusion has existed, and a fixed social code has been sadly needed.

THE PRESIDENT.

Owing to his official position the President is entitled to precedence whenever and wherever he appears. He is under no obligation to return the calls he receives. To make his acquaintance no special formalities are necessary. When he receives, which is often in the morning, the visitor is shown to the room occupied by the President's secretaries. He then presents his card and waits his turn to be admitted. Those who have business are of course given precedence over those who call merely out of curiosity. On being admitted to the President's room such a visitor pays his respects, and at once makes room for others. Those going merely out of curiosity will do well to get some official to introduce them when possible. In conversation the President may be addressed either as "Mr. President," or "Your Excellency."

Any one is at liberty to attend the stated receptions given at the White House during the sessions of Congress. They are sometimes held in the morning and sometimes in the evening. On entering the reception-room the caller gives his name to the usher, who announces it. Some official who is charged with that duty, introduces him as he approaches, to the President and such other members of the family as receive with him. The introduction over the caller passes on, and then looks over the various rooms or chats with friends until he is ready to leave. Cards may be left on passing out. When the reception is held in the morning, the morning costume may be worn by both ladies and gentlemen. At an evening reception, however, the full evening toilet should be worn. In making an evening call a demi-toilet, at least, is usually worn, and no bonnet.

When the President gives a state dinner, the same rules of etiquette are observed as at any other formal dinner, but the official rank of the guests decides their precedence. An invitation received from the President must be accepted, as it is considered in the light of a mandate; and any other social engagement previously made must be cancelled to do so. As an invitation from the President takes precedence over any other, and its importance is universally recognized, it is considered entirely proper to cancel any other on stating the reason, and no offense is taken. In case of sickness or the death of a near relative, the President's invitation may be declined, but the reason should be clearly given.

The President's wife enjoys the same exemption from the necessity of returning calls as the President himself, but she may visit those whom she is disposed to favor with her calls. Social courtesies may be received and returned by the other members of the President's family.

The New Year's receptions are the most ceremonious occasions of the season at the White House. The most elegant toilets appropriate to a morning reception are worn by the ladies who attend. The court dresses of their respective countries are worn by the members of the foreign legations when paying their respects on this occasion to the President. There are only two or three other occasions on which they wear their full court costumes in this country.

ORDERS OF OFFICIAL RANK.

The official who ranks next to the President is the Chief Justice of the Supreme Court. The position is held for life, and is freed from political influence, and is second to none in honor. Then comes the Vice-President, and next the Speaker of the House of Representatives, who has much more power than the Vice-President. It is the duty of all others to pay first visits to these officials. Next in rank is the General of the Army, and then the Admiral of the Navy. All of the officials named receive first calls from members of the House of Representatives. The rank and social precedence of each official is accorded to his wife. In the army and navy the ranks correspond as follows: Vice-Admiral to Lieutenant-General; Rear-Admiral to Major-General; Commodore to Brigadier-General; Captain (of the navy) to Colonel, and so on with the lower grades.

The order of precedence, relatively to each other, observed by the cabinet officers, is as follows: The Secretary of State, of the Treasury, of War, of the Navy, the Postmaster-General, the Secretary of the Interior, and the Attorney-General. These officials all claim the same privileges, and it is only at official receptions, and other State occasions, that their order of precedence is

thus defined. They all expect to receive first calls, but the point is now generally conceded that cabinet officers should call first on senators.

RECEPTIONS AND RECEPTION DAYS.

Public officials are considered in a sense as public servants, and certain days are set apart on which strangers are allowed to call first upon them, thus changing the usual custom that residents should call first on strangers. For this purpose Monday is Judge's day, and the Justices of the Supreme Court remain at home on that afternoon, and, assisted by the ladies of their families, receive calls from strangers and others. Tuesday is reserved for the members of the House of Representatives; Wednesday for the Cabinet officers; Thursday for the Senators; Friday for the Diplomatic Corps, and on Saturday the President's receptions are usually held.

As it would be manifestly impossible for the wives of public officials to call first on all strangers who go to Washington, and as, in theory at least, each citizen who helps elect an official is entitled to social recognition at his hands, it has become the custom for our public servants to open their houses on the days mentioned above, and any one who chooses is at liberty to attend their informal receptions. But as Washington etiquette requires that all these calls shall be returned, a great burden is imposed on the hostess, as the number of calls is often very great. An attempt was recently made by the wives of the Cabinet officers to release themselves from this thraldom, but it created much dissatisfaction and was finally abandoned. It would seem, however, as though some remedy should be found for this evil, and

transient visitors should show some regard for the rights of their public servants and not demand too much from them.

The visiting hours at Washington are usually from two until half-past five. Those who attend receptions should always leave a card with the usher in the hall. The wives of some officials have private secretaries, who keep a list of the calls received, those returned and those to be returned.

The President and Cabinet officers are expected to entertain on their days, but the Senators, Representatives and other officials are at liberty to receive or not as they choose.

FIRST CALLS.

While it is the rule in Washington, owing to the peculiar conditions of society, for strangers to call first upon residents, a proper self-respect should teach them not to intrude themselves upon people of another social circle, whom they would not venture to approach elsewhere, and who may not desire the acquaintance. Such visits are often, and very properly, not returned.

ADDRESSING THE OFFICIALS.

In writing to the President he should be addressed as "His Excellency, the President of the United States." Members of the Cabinet are addressed as "The Honorable the Secretary of State," "The Honorable the Secretary of the Treasury," and so on with each of the others; but the words must be written out and not abbreviated in ceremonious notes. The Vice-President is addressed as "The Honorable the Vice-President of the United States," but in conversation he is simply "Mr. Vice-

President," while the Chief Justice is "Mr. Chief Justice," and the Speaker of the House is called "Mr. Speaker." A senator is spoken to as "Mr. Senator," and a member of the Cabinet as "Mr. Secretary." A congressman is introduced as "The Honorable Mr. Blank," but he is addressed as "Mr." unless some other title (like General) properly belongs to him.

The wives of the officials are now usually addressed with the titles of their husbands, as "Mrs. General Grant," "Mrs. Secretary Whitney," or "Mrs. Senator Edmunds."

COUNTRY MANNERS AND HOSPITALITY.

TO ADAPT one's manners to whatever circumstances one may be in, and to appear perfectly at home and self-possessed, and place those with whom one comes in contact at their ease, is the perfection of good manners. As we have elsewhere stated, to attempt amid the simple surroundings of a country home to ape the grand style of the palace, is absurd. Shakespeare's Shepherd says: "Those that are good manners at the court are as ridiculous in the country as the behavior of the country is most mockable at court." When a country farmer "hitches up his team" and takes his wife over to spend the afternoon and "visit" some friend four or five miles away, any approach to, or imitation of, the formalities of a city "call" would be so manifestly out of place as to hardly need mention. It is the same in other respects. Manners are the outgrowth of the needs of society, and are to be studied and observed as such.

When a friend from the city is entertained in the country as a guest, no effort need be made to provide the same luxuries and comforts that he is surrounded with at home. We are all so constituted that we like a change at times, and it is a great relief to occasionally get away from the artificalities of city life and get a breath of God's pure air, and see the green fields, and the "mild-eyed" cattle leisurely chewing their cuds.

How delightedly we listen to the joyous notes of the birds calling to their mates or singing their vesper songs, or to the chirping of the crickets! What denizen of the city does not enjoy having the fretted and anxious spirit calmed and soothed by the restful hush with which nature veils herself for her night's repose!

When a guest arrives from the city she should be met at the train, greeted cordially, and driven to the house, where ample provision should be made with clean towels, fresh water, etc., for her to wash; and the dressing-case should contain comb and brush and all toilet necessities. The guest should also be allowed to rest a short time after the fatigue of the journey, before being summoned to meet the members of the household.

In the country it may be very difficult to get the daily supply of fresh meat to which most city people are accustomed, but this shortcoming can be atoned for, in whole or in part, by chickens and fresh eggs, butter, cream, milk, fruit, berries and vegetables. These things will be a treat to most residents of cities. These should never be omitted, and pork and pastry substituted by any hospitable hostess. Hot biscuits, muffins, waffles, and honey and good home-made preserves can also be added in most country houses, and with the appetites which will come with the fresh air and out-door rambles, the simple meals provided will be feasts. At the sea shore fresh fish nicely broiled, lobsters, clams, etc., will be highly relished.

The table linen should be scrupulously white and clean, and the table will be much more attractive if decorated with a few flowers, either wild or cut from the flower garden, when there is one.

A very wholesome fashion which is now prevalent is to begin breakfast with a course of fruit. The country hostess can easily follow this custom, and set before her

guests whatever fruit is in season, such as melons, pears, apples or peaches.

In the country almost everyone prefers to dine early, in order to have the afternoon clear for riding, driving, etc.

One other provision should be made for the comfort of a guest. She should be allowed to sleep in the morning later than is usual in most country homes. Residents of cities are not in the habit of rising as early as people in the country (at least not in summer), and to call them early may spoil a customary morning nap.

The house should be made bright and cheerful with flowers, and the children may gather wild flowers to ornament the rooms. Their delicate beauty will be novel and interesting to the denizens of the cities. The bright sunlight should also be allowed in the rooms, except in extremely hot weather, when they may be shaded. A pale and faded carpet is preferable to pale and faded faces.

Rides, drives and excursions may be planned, and rambles through the woods, or along the banks of a lake or stream. If mosquitoes are troublesome, immunity from their bites may be obtained by rubbing the exposed parts of the body, before going out, with a lotion made of one ounce of glycerine and fifty drops of *dilute* carbolic acid. A little lavender-water will disguise the odor of the carbolic acid. If bitten during the night, an application of this lotion in the morning will afford immediate relief; or it may be rubbed on the hands and face before going to bed, to prevent insects biting. Any of the essential oils applied to the skin are also said to be effective in preventing the bites of insects. A mosquito net, to protect the bed, may be easily and cheaply made by covering an old umbrella frame with mosquito-netting, and then sewing around the edge a few breadths

long enough to cover the bed and nearly reach the floor. This canopy can be hung up by a hook in the ceiling, and can be drawn up out of the way during the day time.

In the evenings the guests should be allowed to sit under the trees, or on the piazza, if they seem so inclined, and not forced into the house to visit or play games. The charm of the country, to the residents of the dusty towns, is largely in its "outdoorness," and the still evenings are often the most delightful part of the day.

The guests at a country home will, of course, be considerate of the convenience of their hostess. If the breakfast hour is a little earlier than that to which they are accustomed, they should endeavor to rise in time, even if it is at a little personal inconvenience. They should not demand too much of the hostess' time for excursions and drives, if she has duties to perform, as most country people have. All attentions should be accepted thankfully, and if the accommodations are a little rough at times, no notice should be taken of it. Neither by word or manner should any unfavorable reflections be made.

If a lady wishes to work in her garden or flower-bed, or perform any household work, she should on no account feel any shame at being seen thus engaged, nor offer any apology. If her dress, however, is slovenly, she may well feel mortified, for a little care and thought would easily prevent her looking shabby. The writer has seen ladies who did all their own work, and some of it necessarily dirty work, who always had a faculty of looking at least presentable. Labor and industry are no disgrace; rags and slovenliness are.

ETIQUETTE OF CLUBS.

CLUB life in all American cities is coming to be a very important element of their social influences. The number of clubs is already large, and is increasing steadily.

A new member, on joining a club, should familiarize himself with the rules of the organization and endeavor to obey them. While at the club a gentleman shows the same courtesy to others that he would at his own house. He should respect their opinions, avoid heated discussions or introducing exciting or disturbing topics of conversation, and in general refrain from giving offense to others.

The club property should be treated carefully, and the books, magazines, newspapers, etc., should not be mutilated or taken from the club-house. No one should monopolize any article more than his share of the time.

All should conform to the rules of the club about smoking, and no one should smoke in the rooms where it is forbidden.

All should talk in a low tone of voice in the reading-rooms and avoid disturbing readers.

The servants of the club should not be sent on private errands without first obtaining the permission of the superintendent or clerk. Well-bred members never demand an undue amount of attention from the waiters.

As dogs are objectionable to many members, they should never be taken to the club.

Gentlemen should be very careful about referring to ladies while at the club-house, or indulging in any gossip or scandal. A lasting injury may thus be easily, and often thoughtlessly, inflicted on a lady, or much ill-feeling aroused.

A gentleman may wear the morning dress at a club, or in the evening he may wear the evening dress; but the rule now is that a gentleman should never wear the full evening dress before six o'clock. Many men of fashion prefer the evening dress, but the morning costume is equally proper at a club. The American rule requires a gentleman to remove his hat at luncheon or dinner, although the English rule allows members to wear them.

A club member may introduce a friend at the club, but no one should be thus introduced for whose character he is not ready to vouch, as he will be held responsible for the guest's behavior, and, in some clubs, for any debts he may contract. Unless there is some special reason for doing so, or it is particularly requested, a formal presentation of a guest should not be made to the officers or members.

The guest of a club should conform to the rules of the organization while at the club-house, but he may also avail himself of all the privileges of a member. He should not, however, introduce another stranger, as this would be a violation of all the rules of hospitality.

In a small social club it is entirely proper for a member to blackball any applicant who is disagreeable to him, as the introduction of inharmonious elements would destroy the very object of the club,—namely, its social enjoyment. In larger organizations, however, the members are not necessarily thrown together, and no

one should blackball another because of mere uncongeniality. If there is any blemish on his character, that is good ground for objecting, but personal dislike is not.

Members of small social clubs should not persist in introducing the names of those who have been blackballed. To do so is evidently trying to force on their associates uncongenial companions.

The governing committees and members of large clubs should lay aside all prejudice and regard applicants purely from the standpoint of their fitness for membership and the interests of the club.

ETIQUETTE OF CONVERSATION.

NO OTHER accomplishment is so highly prized in modern society as that of conversation. The accomplished musician, or artist, or writer, will not be sought after and welcomed in all circles like the ready and intelligent talker. Talking is the one universal accomplishment which all must practice; and those who excel reap the reward of honor and esteem from others, and the pleasure they themselves derive from the exercise of their talent. Social contact is one of the greatest mental stimulants, and under its influence bright minds grow brighter and dull minds are quickened and aroused. Contact with others frees the mind from prejudice, suggests new ideas, and gives one breadth and tolerance. Bright ideas spring up spontaneously and unexpectedly, and flashes of wit often surprise the talkers themselves. There is hardly any one thing which contributes more to enjoyment and success in life than the ability to converse well. To amuse, instruct and entertain those with whom we are thrown in contact is indeed an accomplishment which is worth trying to acquire. Many men and women owe almost all their success in life to their ability to converse well, for it is not solid knowledge alone which wins in the world—the ready and adroit way of stating things, and the social qualities, are also important factors. We will endeavor to call attention to some of the faults and errors to be avoided, and also to give a few hints on the cultivation of the art of conversation.

PERSONAL APPEARANCE.

Half the charm of conversation is in the appearance and manner. Uncombed hair, unclean linen, neglected teeth, or any lack of neatness will excite disgust and detract from the effect of what is said. Carelessness in these things indicates an indifference to the good opinion of those with whom one is talking, and a want of refinement of feeling. Anything flashy or ostentatious in the dress also indicates a certain vulgarity in the wearer, which will create an unfavorable impression. A brilliant person may succeed in society in spite of some such obstacles, but they are still obstacles to be overcome.

VOICE AND MANNER.

It was an axiom with the old Greeks that a loud or harsh voice indicated low breeding. Any one who will listen to the conversation of a company of low and vulgar people will be impressed by their loud unpleasant voices, while, on the other hand, in cultivated society the soft, sweet voices are noticeable. A pleasant voice will at once prepossess a hearer in favor of a speaker. Study, therefore, to modulate and control your voice, for it is almost indispensable in agreeable social intercourse.

Beware of tricks and mannerisms in conversation. They will at once impress strangers, and even close friends are greatly annoyed by them. A perfectly simple and easy manner and use of language is the highest art, and the most agreeable to others.

THE SUBJECTS OF CONVERSATION.

A fund of information, or knowledge, is essential to a good talker. This knowledge may be either general or special. By special knowledge we mean that pos-

sessed on special topics by certain persons, as that of a botanist, or geologist, or chemist, in his own field of study. Such men may be tedious and talk too long on their favorite subjects, but if judicious and fluent they are often very interesting. But probably the best qualification for conversation is a fund of general knowledge of the topics of the time, and of persons and places of interest. Wide reading and observation will furnish the one, and travel and mingling in society the other. All cannot travel extensively, but most of those who go into society can keep themselves informed on the topics of the day enough to discuss them intelligently. Tact and readiness will enable almost any one to converse agreeably, but solid information will win respect and consideration. Shallowness will show itself sooner or later. The best way to win success is to deserve it. Those who are ambitious to excel should expect to earn their success by study, observation and tact.

MODESTY AND SIMPLICITY.

There is no quality which more prepossesses others in one's favor than modesty. It is near akin to honesty. It is sometimes natural, and sometimes acquired—as, for example, by the scientist who sees so far into the great mystery of things as to realize the littleness of his own knowledge. But it always commands respect. True modesty, however, is a very different thing from prudery. The charm of simplicity consists in making others feel that they come into direct contact with the mind of its possessor. It is directly different from those artificial barriers which are raised by the formal and reserved. Bismarck is said to possess this quality in a marked degree, and to derive much of his power from it.

SYMPATHY.

There is no quality which conduces more to pleasant social intercourse than sympathy. People will unbend to a sympathetic listener, and their thoughts will flow, when they would feel awkward and constrained in the presence of one less appreciative. Women possess this quality more often than men, and there is no higher social talent—nor one more rare. Drawn out by this sympathetic interest, people will be surprised, often, at their own eloquence, and will go away all aglow with praises for the listener. But that excessive sympathy, the most expressive word for which is *gushing*, is apt to overshoot the mark and excite a contempt which is even worse than decided dislike. Especially among the cool-blooded English-speaking people is this excessive sympathy resented—it is more tolerated among the Latin races. One should be careful, therefore, to restrain the sympathy, and not give way to excessive displays of it.

LISTENING.

To succeed well in social intercourse it is quite as important to learn how to listen as it is how to talk. La Bruyere says: "The great charm of conversation consists less in the display of one's own wit and intelligence than in the power to draw forth the resources of others: he who leaves one, after a long conversation, pleased with himself and the part *he* has taken in the discourse, will be the other's warmest admirer." It is not only important to listen to others, but one should learn to seem interested in what they say. Even if one has heard the same thing before, if she can listen patiently, and offer no interruptions, she will captivate the talker. The habit of appearing to listen, while the

thoughts are wandering elsewhere, which some people acquire, may lead them into awkward predicaments, and should, therefore, be carefully guarded against.

CORRECTING OTHERS.

Do not try to correct any little errors in the statements of others, unless there is some principle involved, or some one is likely to be injured, when one may politely state the case as he understands it.

EGOTISM.

One great fault to avoid is egotism. One who is always talking about himself and his own exploits becomes insufferable. Do not talk about your family, your friends or your wealth to others, nor attempt to parade your learning. If you are asked about a subject with which you are familiar, answer the question as simply and clearly as possible, but do not manifest anxiety to display your knowledge or state your opinions.

STORIES.

A story, to be interesting, should be new and appropriate to the occasion. Because a story took well once is no reason for repeating it for fifteen or twenty times to the same parties. These unpleasant repetitions may be avoided by asking, "Did I tell you the story about so-and-so?" or, in the case of anecdotes confine yourself to those of recent occurrence. Learn to tell a story clearly and concisely; and do not tell more than two or three to the same party the same evening. Avoid personal jokes and cutting remarks. Coarse and vulgar

stories are not only tabooed in decent society, but even among gentlemen they are not "good form." Old stories in a new dress are almost sure to be detected by some one.

PUNS.

Puns are by many considered in bad taste. An occasional pun may be tolerated, but constant punning is very tedious and annoying, and is not "good form."

QUESTIONS.

Do not ask pointed personal questions. Do not ask others about their age, nor their clothes, nor their wealth, nor anything of that kind. Such questions are always impertinent. Some people think it a very clever way to draw others out without committing themselves to ask them questions. This often forces them to touch on subjects they do not wish to discuss, and is, therefore, rude. When questions are asked to elicit information that will be interesting or valuable to others, or to draw out the diffident, or general questions asked to start a conversation, they are entirely proper, but direct personal questions are not.

ARGUING.

Avoid all heated discussions and arguments in society. Those topics on which people feel most strongly and are most easily excited, like politics and religion, should not be introduced in general society. Evidences of temper are always in bad taste, and a well-bred person will try to change the conversation when it becomes heated and excited.

CONTRADICTIONS.

Do not contradict others or express doubts of the truthfulness of their stories. It is not necessary to express your doubts, but of course you need not assent to anything you do not believe. Some people have a clever faculty of listening to very improbable things in a calm, good-natured way, that gives no offense, and which is quite an accomplishment.

COMPLIMENTS.

To be acceptable, a compliment should be neat and sincere. If it is awkward, and its sincerity is doubted, it will offend, and may make an enemy. The flowery language of compliment, so common in a past generation, is no longer allowed, and the reputation of being profuse with praises is not a good one. Judicious praise is a great stimulus in life. It encourages anyone; and when it is deserved, and is evidently sincere, it is almost always acceptable. Ladies are quick to detect hypocrisy, and they soon despise the shallow flatterer, so that much tact is needed in complimenting them.

GIVING ADVICE.

Unsought advice is almost always unacceptable. Certainly to assume superior wisdom and thrust it upon others is very impertinent. It is a pretty safe rule not to offer any one advice until it is asked for.

ABOUT HOBBIES.

These should not be introduced into general society too much. A man with a hobby is sometimes a terror to others, and again he may be very entertaining. On

the particular subject in which he is interested he may shed a flood of light, and yet it is a narrow mind which can only entertain one subject. Those who have a hobby should not ride it too often, and they should try and develop other tastes as well. In meeting people with hobbies one should listen to them patiently and learn all he can from them.

"TALKING SHOP."

It is a rule in good society that men should not "talk shop"—that is, talk about their own business. The doctor does not talk about his patients, nor the lawyer his clients, nor the merchant his customers. They should not intrude their private affairs on others. Occasionally, however, one may meet another whom he cannot draw out on any other subject, and in such a case he may get all the useful information he can from his companion by letting him talk about his business.

ADAPTABILITY.

Each one should learn to adapt his conversation to those with whom he comes in contact. One should not try to talk politics to ladies who are not interested in them, nor about crocheting and fancy work to a doctor of divinity. If one is talking with friends on any subject and another person approaches, he should explain the purport of the conversation to him. If a special subject is started, which is without interest to some of those in the circle, it is best to try and change it to a more general and more interesting topic.

DRAWING OUT OTHERS.

Many wise men, like Emerson, have made it a rule to try one subject after another until they started one

on which their companion was well informed and could talk fluently, and then they would listen and learn all they could. This serves a double purpose; it pleases the one who has an opportunity to display his knowledge, and it conveys valuable information to the listener.

DISPLAY OF TALENT.

It is always a foolish weakness to try and display one's knowledge. If one is only tolerably well informed the evident vanity of the attempt will make him ridiculous; and if he has superior knowledge it is not generous to impress others with a feeling of their ignorance. To exhibit any accomplishment merely for display is very vulgar. This is a very different thing from doing one's best when others are interested, and invite him to entertain or enlighten them. A cheerful readiness to do that is always a pleasant trait of character. The attempt should be made without needless urging or apology.

WIT.

The one who can say witty and amusing things without being satirical or unkind, may be, and often is, very popular; but anyone who makes sharp and satirical remarks is like one wielding a sharp knife. People never know who will be cut next, and they often fear and dislike the operator.

GOSSIP AND SLANDER.

It is almost needless to say that gossip and slander is unchristian, ill-bred, and the last resort of shallow and weak minds. No self-respecting person should engage in it. An intelligent person can easily find other themes of conversation.

COARSENESS AND PROFANITY.

The use of profane language is always ill-bred as well as wicked. Especially is this true in the presence of ladies, for no gentleman will swear in their presence. All indelicate and coarse expressions and allusions, and *double ententes*, mark the low-bred and vulgar person. It is usually best to pass such things by in contemptuous silence.

SLANG AND EXAGGERATION.

Slang is vulgar, and it is a blemish which only the young and uncultivated fail to see. Another failing near akin to it, is the tendency to exaggeration and inappropriateness of expression. A quiet unobtrusiveness of speech is the surest evidence of good breeding. The use of all such expressions as "awfully jolly!" "perfectly beautiful!" "beastly!" "just too lovely for anything!" "hateful!" "horrible!" and similar phrases, are in very bad taste, to say the least. The women who use such exclamations as "the Dickens!" "goodness!" "gracious!" "my crackey!" or others of like import, are vulgar and lacking in refinement of feeling. They often approach dangerously near to "female swearing."

THINGS TO CULTIVATE.

Speaking of the mistakes of young ladies suggests a few good points for them to cultivate in conversation which will add to their attractiveness. First—learn to listen patiently to dry and prosy talkers, and to smile sweetly at an old joke or twice-told tale. Second—learn to be tolerant of the opinions, prejudices and feelings of others. Third—learn to appear pleased with those

around you, and gratified at what they do for you. Fourth—Learn to make little sacrifices for those near you of your own opinions and pleasure without apparent effort.

AFFECTATIONS.

Avoid all affectations and high sounding words and phrases. Do not use a word the pronunciation of which you are not sure of, and do not use foreign words when you can express yourself equally well in English. The foreign phrase may not be understood by some of those present. The charm of any conversation consists in its simplicity and naturalness, without any straining after effect. To use a foreign phrase and then translate it is to intimate that the listener would not understand it otherwise—which may not be complimentary.

FORMS OF ADDRESS.

In addressing persons with titles the name should always be added, as "What do you think of it, Doctor Brown?" not "What do you think of it, Doctor?" The latter form is too familiar, and is wanting in respect. Do not refer to people by an initial, as "Mr. B.," or "Mrs. C.," but give the full name. Do not address people by their christian names unless you are very intimate with them. To assume familiarity with strangers is very ill-bred. Young ladies should not be addressed as "Miss Hattie," "Miss Mary," and so on, unless you are very intimate with them, or you wish to distinguish one sister from another. The frequent repetition of "Sir," "Ma'am," or "Miss," is not polite between equals, as these terms are employed to keep those of a different social position at a distance. Always give foreigners their titles. In speaking of distinguished

people give them their titles, and say "General Sheridan," not "Mr. Sheridan;" or "President Lincoln," not "Mr. Lincoln."

SOCIETY SMALL TALK.

Any one who can talk at all can unloose his tongue and talk on special occasions to his friends, or to a few appreciative listeners; but to go into a company of strangers and make them feel at home, and overcome their natural coldness and diffidence, and start them on some theme of general interest, requires social talent of the highest order. Some people seem to be born with a faculty for touching lightly on various trifling things, until the ice is broken, and a friendly feeling created by hitting on some subject of mutual interest, and others who mingle much with strangers acquire the gift; but many people flounder hoplessly in their efforts to launch the ship of conversation and start it smoothly on its voyage.

Many people ask,—"What shall I talk about on meeting strangers?" It is a hard question to answer. Some people prepare themselves in advance with certain general questions, such as,—"What do you think of Henry Irving's acting?" or "What do you think of George Eliot's novels?" or "Do you believe in premonitions?" Any general subject like these, of general interest, will do. By trying various questions on topics of the time, one may hit on some subject that will start her companion off on a fluent and intelligent discussion that will be of real profit and interest. To ask questions in this way is much better than to start in by expressing decided views of one's own. Thus the adroit method would be to say,—"Have you read 'Robert Elsmere?'" If the reply is "Yes," the next question would naturally be,—"How did you like it?" Now, if

the one thus addressed was really interested at all in the work, he will naturally either criticise it or express approval, and, the discussion thus started, it can pass to other books or other topics; for, the wheels once set in motion, the conversation can run on. If, on the other hand, a lady starts into the conversation by expressing her own opinion of "Robert Elsmere," it may be that her companion has never read the book, and does not care two straws about it, and the opinions expressed may seem very dry to him, and he may be terribly bored by them, although too polite to show it. A lady with tact will try and gauge her companion, and start him on some subject in which he is interested. In talking with a musician, the subject of music may be introduced; if she finds herself beside a young man fond of fishing, that may be introduced, as, for example, by inquiring: "What kind of fish do you prefer catching?" and so on. The writer once knew a young man who from a boy had possessed a great passion for engines. A certain young lady once found herself thrown in with him in society, and she started various subjects of conversation without avail. He was as dumb as an oyster. At last she hit on the subject of machinery by asking some question, and his whole appearance changed, his eyes began to shine, and away he went on a most enthusiastic discussion of his favorite theme. About all she did thereafter was to listen, and the young man went away with the feeling that he had met an unusually interesting young lady. She had no special knowledge of or liking for, machinery, but she had succeeded in making the young man enjoy himself in her presence, and had won his friendship—a very desirable thing to do.

The most exasperating people are those who meet every advance with an "Oh!" "Ah!" "Indeed!"

"Really, now, I don't know!" But, fortunately, such sublime stupidity is not common. One who is ready with small talk is usually a favorite in society, and one can excel here without great learning or profound thought. If small talk does not furnish the motive power in society, it oils the wheels and helps the machinery to run smoothly.

SUGGESTIONS ABOUT LANGUAGE.

To converse well, one should avoid all stilted phrases and all appearance of affectation. The words should be well chosen, and the simpler the better. The frequent introduction of foreign words is in bad taste, and, fortunately, it is not at present the fashion. It is a well-known rule, in both speaking and writing, that, with few exceptions, the Saxon words are better than those of Latin origin. They are clearer and more forcible. It is very important that the grammar should be correct, as in cultivated society nothing will offend the listener more than to hear an ungrammatical expression. Any one who should say,—"I done it," or "I seen him," in good society, would be at once set down as an uncultivated and ignorant person. Books of grammar, and the writings of the best authors, will teach one the correct use of language. In this country, fortunately, there are not many dialects, but all localisms and peculiarities of accent should be guarded against; and yet, while the speech is correct, it should be free, easy and spontaneous. It is better to make an occasional mistake than to appear to be straining after precision. Nothing is worse than a stilted boarding-school style. There are several books which may be purchased for a small price, which point out the more common errors of speech, and which may be well studied by those whose early education was limited. Some people who are striving for self-education,

and who feel conscious of their own early disadvantages, and are very anxious not to betray their deficiencies, will over-do the thing. They will say "it transpired" for "it occurred;" they never go to bed—they "retire;" they do not live in New York—they "reside" there; and so on. These affectations make one appear very ridiculous.

There is probably no other country so free from localisms as America. The dialects which are so plainly marked in many European countries are comparatively unknown here. There are a few peculiarities, however, such as the Yankee dialect, which Lowell preserves in some of his poems, the strong Southern dialect, etc. Any tendency to such peculiarities of speech should be overcome. A brogue is inelegant and offensive, and, with a little effort, can often be so outgrown as hardly to be noticed.

A few of the common inaccuracies of speech which should be guarded against are the following: Do not say "I seen it," for "I saw it;" "He done it," for "He did it;" "Who did you see?" for "Whom did you see?" "If he had went," for "If he had gone;" "It was him," for "It was he;" "It is me," for "It is I;" "He is younger than me," for "He is younger than I." A common error is, "Between you and I," for "Between you and me." Never say "Henry and me are going out," for "Henry and I are going out;" nor use *them* for *those*, as "them chairs," or "them hats," for "those chairs," or "those hats." Don't say "Had not ought to," for "Ought not to." "Because that" and "but that" are not proper together, the word "that" being superfluous. "Try and make him" for "Try to make him" is a mistake often made. Don't say "yourn" for "yours," nor "no-how" for "by no means." "Tour" is pronounced "toor," not "tower."

A common misuse of words is to confuse lay with lie, and sit with set, as "she is setting on the chair" for "she is sitting on the chair" (hens set, women do not); or "I will lay down" for "I will lie down." "Right away" is an Americanism frequently used for "at once," as "I will go right away" for "I will go at once." Say "handfuls" or "spoonfuls," instead of "handsfull" or "spoonsfull." Don't use "drank" for "drunk," as "His health was drank" for "His health was drunk." Don't say "unhealthy food" when it should be "unwholesome food," nor use the word "lend" for "loan." Don't misuse the word "guess," by saying "I guess" for "I think," nor "I expect" for "I suppose." To say "ain't" is always inelegant. Don't abbreviate "gentlemen" into "gents," nor "pantaloons" into "pants." We might extend the list indefinitely, but we wish only to insist on the importance of correctness in the use of language.

Among common errors of pronunciation we would mention clipping the final consonants in such words as *coming*, *going*, *seeing*, which are often pronounced *comin'*, *goin'*, *seein'*, and so on. Yankees will sometimes say *ketch* for *catch*, and *ken* for *can*, and *dew* tell for *do* tell. The sound of *o* is often changed to that of *e*, as in saying *feller* for *fellow*, *meller* for *mellow*, *winder* for *window*, and so on with similar words. Don't pronounce *calm*, *palm* and *psalm* as if they rhymed with *jam*. The *a* has the broad sound as in *farthing*. Simon Peter's provincialisms betrayed him to the residents of Jerusalem, and it was useless to deny his residence, for they said, "thy speech bewrayeth thee." So defects of pronunciation will often betray one's origin in spite of the most faultless outward appearance. The accent is a little thing, but it should be carefully watched by those who would mingle in polished society.

PRONUNCIATION IN ENGLAND.

In cultivated society in England the pronunciation of many words is very different from the apparent pronunciation, such as would appear to those who have only seen them in print. It may interest some of our readers to know the correct pronunciation, sanctioned by the usage of English "society," and so we append a list of a few words, giving first the word and then its pronunciation:

Abernethy, *Aberneethy;* Amherst, *Am'-must;* Bagot, *Bag'-got;* Beauchamp, *Beecham;* Beaumont, *Bo'-munt;* Belgrave, *Bel'-griv;* Berkeley, *Bark'-ly;* Berkshire, *Barksheh;* Brougham, *Broom;* Bourne, *Burn;* Broughton, *Braw-tun;* Caius (the college at Cambridge) *Kees;* Chatham, *Chat'm;* Chelsea, *Chel'-sy;* Cholmondeley, *Chumley;* Cockburn, *Ko'-burn;* Coke, *Cook;* Conduit, *Cundit;* Coutts, *Koots:* Cowper (the poet), *Kooper;* Colquhoun, *Koo-hoon';* Cromwell, *Crum'-well;* Dalzell, *Dee'-el;* Derby, *Dar'-by;* Disraeli, *Diz-ray-ly:* Durham, *Durr'-m;* Ely, *E'-lee;* Evelyn, *Eve'-lin;* Eyre, *Air;* Geoffrey, *Jef'-ry;* Gloucester, *Gloster;* Gifford, *Jif'-ford;* Greenwich, *Grin'-nich;* Greville, *Grev'-ll;* Grosvenor, *Grove'-ner;* Harwich, *Har'-rich:* Hawarden, *Hay-war-den;* or *Har-den;* Heathcote, *Heth-cut;* Hertford, *Har'-fud;* Holborn, *Ho'-bun;* Knollys, *Knoles;* Ligh, *Lee;* Leicester, *Les'-ter;* Leitrim, *Lee'-trim;* Lewes, *Lewis;* Magdalene (the college at Oxford) *Mawd-lin;* Majoribanks, *March'-banks;* Marlborough, *Mawl-bo-ro;* Mary-le-bone, *Marry'-bun:* McLeod, *McCloud;* Midhurst, *Mid'-dust;* Napier, *Nay'-peer;* Norwich, *Nor'-ridge;* Paget, *Pad'-get;* Pall-Mall, *Pell-Mell;* Pepys *Pep'-is;* Ponsonby, *Pun'-sonby;* Powell, *Po'-ell;* Powlett, *Po'-let;* Parnell, *Par-nell';* Ripon, *Rip-pon:* Rochdale, *Rotch-dell;* Rokeby, *Rook'-by;* Salisbury, *Sawls'-bry;* Shrewsbury, *Shrows'-bry;* Stanhope, *Stan'-up;* St. John, *Sinjin;* St. Leger (race) *Sallin'-ger;* Strahan, *Strawn;* Strachan, *Stray'-un;* Sydenham, *Sid'-num;* Teignmouth, *Tin'-muth;* Thames, *Tems;* Thorold, *Thur'-rold;* Tyrwhitt, *Tir-ritt;* Tichborne, *Titch'-bun;* Trafalgar, *Tref-al-ger;* Vaughn, *Vorn;* Viscount, *Vy'-count;* Waltham, *Wall'-tam;* Waldegrave, *Wal'-grave:* Wemyss, *Weems;* Woolwich, *Wool'-itch;* Worcester, *Wooster;* Younge, *Young.*

A FEW "DON'TS!"

Don't interrupt others when they are talking, nor let your eyes wander about to other things, but keep them on the speaker.

Don't whisper or giggle or indulge in confidences in the presence of others. It is very rude.

Don't correct another who makes an error in grammar or pronunciation, unless you do it so quietly as not to give offense, and in the absence of others.

Don't be prudish, and affect excessive modesty. Don't say "limb" for "leg."

Don't express your opinions too freely on all occasions—certainly not when you have reason to think they will give offense to others.

Don't boast of your own achievements, nor your wonderful dog, nor your wealth, nor your family or pedigree.

Don't address others, especially ladies, in a flippant manner. It is ill-bred.

Don't gesticulate, nor fidget, nor fumble with your watch chain, nor twirl your eye-glasses, nor loll in your chair when talking. Be calm, quiet and self-possessed.

Don't introduce politics or religion, or other disturbing questions, into a mixed assembly.

Don't use satire or ridicule when they will hurt the feelings of others. Do as you would be done by.

Don't hide the lips with the hand or a fan when talking.

Don't appear absent-minded or indifferent when another person is talking to you.

Don't try to shine in all companies and on all occasions.

Don't have long private conversations with members of your own family when in society.

Don't whisper or talk on private matters with any one in society.

Don't begin to talk without knowing what you are going to say.

Don't correct mistakes in the language, accent or statements of others.

Don't lose your temper in society.

Don't mimic others, nor sneer at them or their affairs.

Don't attack the character of others in their absence.

Don't refer to the affairs of others when it will pain them.

Don't ask pointed personal questions, nor pry into the private affairs of another. Don't ask the price of articles you see another have.

Don't button-hole an acquaintance.

Don't say anything to remind another of the time when he was less genteel or affluent than at present.

Don't brag in society of the time when you were poor, and of your great ability in getting ahead.

Don't *always* take the opposite side in every question that is discussed.

Don't talk to another in society in vague and ambiguous terms which he alone will understand.

Don't tell long and uninteresting stories.

Don't monopolize the conversation or talk too much.

Don't indulge in personalities in conversation. It is ill-bred.

Don't exaggerate—it is near akin to falsehood.

Don't be egotistical or conceited. It is not only ill-bred—it is evidence of a weak mind.

Don't speak lightly of women. To do so is coarse and ill-bred.

Don't betray the confidence of another under any circumstances.

Don't try to appear important. You will be ridiculed and set down for an impostor.

Do not speak of persons who are absent by their christian names, unless they are relatives or intimate friends, but always refer to them as Mr. Blank, Mrs. Blank or Miss Blank. In speaking of a foreigner, give him his full name. Give your unmarried children, when speaking of them to any one except servants, their christian names only, or speak of them as "my daughter" or "my son."

UNSETTLED POINTS OF ETIQUETTE.

KNOWLEDGE of etiquette has been defined as a knowledge of the rules of society at its best. But society developes its own laws as they are needed; and as conditions change social observances change also, and so we often find minor points of etiquette on which there is some difference of opinion and of observance even in the best circles of society. We have not in this country any courts to settle mooted points and set the fashion for all classes of society; but there never was a time when the great mass of the people were so fully alive to the importance of good manners, or so anxious to learn what the best social usages are. Writers on etiquette attempt to record and explain to their readers the customs of society; but, moving in different circles, and often occupying different stand-points, they sometimes vary on a few minor questions. Uniformity is very desirable, as it prevents confusion and saves people from making mistakes which would lead others to ascribe ignorance and lack of breeding where there was only a difference of local custom. For this reason it may be well to mention a few of these unsettled points to our readers.

THE RIGHT OR LEFT ARM.

Mrs. Dahlgreen, in her admirable little work "Etiquette of Social Life in Washington," says: "Dinner announced, the host offers his left arm to the lady," etc ,

while Mrs. H. O. Ward, in her work entitled "Sensible Etiquette of the Best Society," says: "Then the dinner is announced, and the host offers his right arm to the lady who is to be escorted by him." Now here is a direct conflict of opinion, one authority saying the *left* arm should be offered, and the other the *right.* Which is right? The weight of authority is at present in favor of the right arm. The old rule used to be that gentlemen offered ladies the left arm on the street and in the house. The custom can be traced back to the time when men passed to the left, both on foot and on horseback; and placing the lady on the left arm shielded her, and left his right arm free to grasp the sword, which was often needed in those days for self-protection. Now, however, men no longer wear swords to protect themselves from insult, and they always turn to the right in passing others. By placing the lady on the right arm she is saved from being jostled by those they meet, and it also leaves her right hand free to manage her train, which is often a matter of some importance. In some countries people still pass to the left, and still offer the left arm, but the prevailing rule in America at present is to offer the right arm to ladies. The advantage is obvious when the reason is understood.

GIVING LADIES THE "INSIDE" OR "WALL."

The old rule, still laid down in some books of etiquette, that ladies should be given the "inside" or "wall" when walking with a gentleman on the street, originated when there were no sidewalks and it was necessary to give the lady the wall to shield her from passing carriages and animals. It is sometimes said, also, that giving the lady the left arm will in many cases give her the wall, and that is advanced as one

reason for offering her the left arm; but in these days, with sidewalks everywhere, the rule no longer holds. As we have said before, by keeping the lady on the right arm she is best shielded from unpleasant jostling, and it is not now customary to change her from one arm to the other, when a street is crossed, in order to give her the "inside" or "wall." The time has come to discard all those old laws, which, while they were useful in their time, no longer contribute to the comfort or convenience of the individual or the community.

WHO SHOULD BOW FIRST.

Another point, about which there has been some discussion and uncertainty, is the rule regarding bowing. Many authorities insist that the lady should bow first, and the gentleman should always wait for her to do so. That has been the generally-accepted rule in America. Those advocating the custom claim that it is a safeguard to the ladies, allowing them to drop undesirable acquaintances, as a failure to bow is interpreted as a "cut" and a termination of the acquaintance. On the other hand, it is claimed that the rule was first made in England, to apply to introductions given at balls, and that it was never intended to become universal. It is further claimed that many ladies are forgetful of faces, or near-sighted, and that if a gentleman who has been introduced would bow on meeting the lady, it would serve to recall him to her mind, and that it is a very easy matter for a lady to repel a pushing acquaintance in other ways than by omitting the bow on meeting him. "Though a quickness for remembering faces and names is one of the hall-marks of good breeding," says Mrs. Ward in "Sensible Etiquette," "it is an impossibility for those whose circles are widely extended to remember all

who have been introduced to them . . . while a gentleman cannot fail to remember a lady whom he has known well enough by sight to ask for an introduction to her." Again, she says: "Pages written upon the subject would not exhaust the evils arising from this obnoxious rule, as foreign to the spirit of a republic as it is to the instincts of the well-bred." On the other hand, Mrs. Sherwood says, in her work on "Manners and Social Usages:" "A gentleman, after being introduced to a lady, must wait for her to bow first, before he ventures to claim her as an acquaintance." On the Continent the gentleman bows first, but Anglo-Saxon etiquette requires the lady to take the initiative.

There are many reasons for hoping that the rule may be somewhat modified in future, for a bow hurts no one, and the rule often causes misunderstandings; but, at present, the rule for the gentleman to wait for the lady to recognize him seems to be so well accepted that to violate it might cause ladies to imagine that the gentleman so doing was either bold and pushing, or ignorant of the laws of good society.

ON SENDING INVITATIONS, ETC.

In America the rule has been that invitations, acceptances and regrets should be sent by messenger, but in England it is considered respectful to send them by mail; and Mrs. Sherwood asks: "As our people are fond of copying that stately etiquette, why should they not follow this sensible part of it?" These missives, if sent by mail, would often be delivered more promptly and safely than when trusted to a tardy or careless messenger. The innovation has so many points in its favor that we wish it might be adopted; and all that is needed is to have the example set by a few of the social

leaders, and it would become general, and it may be said that invitations are being sent by mail more and more every year.

COURTESIES TO OTHERS.

One writer on etiquette says that it is no longer etiquette for ladies to say "thank you" for small courtesies received, such as passing change in an omnibus, restoring a fallen umbrella, etc. When in New York a short time ago, a friend of the writer arose in a crowded car and offered a lady his seat. A gentleman who was with him, a resident of New York, called his attention to it afterwards, and said that, while it was etiquette in some cities to yield seats in that way to ladies, it was not in New York. Now any attempt to restrain anyone, lady or gentleman, from thanking a stranger for an act of courtesy, or to prevent gentlemen from showing a polite deference to ladies, is an effort to encourage bad manners. Courteous attentions to others are always "good form" with sensible people anywhere.

CONCERNING CHAPERONAGE.

Another unsettled point, which is exciting some discussion at present, is that of chaperonage for young ladies. A few writers are insisting that all young ladies must be accompanied by a chaperon, and in some wealthy circles in our cities the custom is undoubtedly gaining in favor. Many, on the other hand, insist that it is a useless custom in America, and that it is a foolish imitation of a custom which, even in Europe, is only observed by the few; and they claim that experience has abundantly proved that the young ladies who have grown up in attendance at our public schools, and from earliest childhood have associated freely with those of

their own age of the opposite sex, are not thereby demoralized or injured. On the contrary, they claim that to introduce the French system, and break up this freedom of intercourse, would do more harm than good. Again, they say that to adopt the custom generally, and insist that no young lady shall be seen, unaccompanied by a chaperon, at any entertainment or place of amusement or on the streets or in the stores, will impose a heavy burden on the large class of well-bred persons of limited means who cannot spare the time to always accompany their daughters, nor afford to employ such a costly attendant; while the *parvenu* will glory in the opportunity of seeing her daughter thus accompanied. "I ain't no lady myself, but I can afford to hire 'em," said one of these arrogant *parvenus* who had engaged a cultivated and accomplished lady to chaperon her daughters. At present it must be said that the custom is mainly confined to a limited circle of people in the cities, but the great body of cultivated and well-bred people of limited means do not recognize the necessity of having their daughters followed and watched in this way. There is also another class of conservative people who are at present inclined to adopt a middle course in the matter, and, while not going to the full extreme of adopting the French system, they are inclined to restrict, somewhat, the freedom formerly allowed to the American girls. The chaperon may in time become a necessity to all who would appear well-bred, but she is not yet acclimated, and it will be some time, we suspect, before her sway is generally recognized—if the time ever comes in America. But in the ultra-fashionable society of our cities a chaperon is the "proper thing" at present, and should be so recognized by all those who aspire to enter its ranks. The custom furnishes genteel and often profitable employment to many ladies of limited means to act as

chaperons, and it pleases the vanity of a certain class of parents and daughters, while in some instances a young lady may be instructed in the social forms with which she is not familiar, and so introduced into society that her social success will be more certain.

ABOUT AFTER-CALLS.

Another point on which uncertainty exists in some minds is in regard to making calls after afternoon teas, receptions, kettledrums, etc. On this point the rule is now generally established that when one attends in person, or sends a card to any of these entertainments, no after-call is required. Those who attend leave a card on the table, and those unable to go may send a card, and that is all that is needed. An after-call is always required after a dinner invitation; but, on other occasions, in New York and other cities, cards may now be left afterward in person, or sent by a servant, and this takes the place of the after-call.

MISCELLANEOUS RULES OF ETIQUETTE.

UNDER the head of "Miscellaneous Rules of Etiquette" we shall offer a few general hints on the subject, which did not seem to come appropriately in the other chapters of our work. We have endeavored to treat the various branches of etiquette which are usually discussed in books of this character, and to touch on as many as possible of the points which are likely to arise from time to time, in the natural course of events, with the readers of our work, and in doing thus we have tried to be mindful of the wants of the various classes of society—not confining our suggestions to any one class.

ADAPTABILITY.

Learn to adapt yourself to the society in which you may be placed for the time being. "In Rome, do as the Romans do," is an old saying touching this point. Good breeding may at times require one to violate the minor rules of politeness, rather than to seem haughty or unsociable.

Do not inflict your moods upon others, nor pour pathetic tales of your woes and pains into the ears of those with whom you are thrown in contact. Unless it is an intimate friend on whose sympathy you have a claim, you have no right to harrow up the feelings of

another needlessly. It is selfish. Do not enter society in a gloomy and morose spirit. If you cannot be cheerful and entertaining, send your regrets and stay away.

When another person tries to make you the recipient of a woful tale, try and listen patiently, and, if possible, sympathetically. "Weep with those that weep, and rejoice with those that rejoice," is the apostolic injunction. This may at times require a little effort, but it is true politeness.

A WORD ABOUT MINUTE FORMALITIES.

It is related of a certain old painter, that, in explaining his success in mixing his paints to one of his students, he said that he "mixed them with his brains." So, in consulting any book of etiquette, the readers must always interpret its rules more or less with their own common sense. The underlying principles of etiquette do not vary, but the minute observances do. They not only vary from year to year somewhat, but they also vary in different countries, and in different parts of the same country. There is, thus, not only a difference between the social customs of France, England and America, but there is also a difference between the conventionalities required in the wealthy circles of New York or New Orleans, and the simpler requirements of a little village in Dakota or Alabama. We beg our readers to remember that society evolves its own social laws as they are needed, and the mission of a book like this is to gather together as many of these rules as possible and state them for the benefit of those who are interested, and who desire to know what the requirements of society are. Again, while there is, of course, a good deal of difference between the minute formalities expected of the wealthy classes in our cities, and the less ceremo-

nious manners of a farming district, or a small country town, so there is, also, a difference between the style observed by a merchant prince supporting an establishment with a large retinue of servants, and the clerk or mechanic with an income of only seven or eight hundred dollars a year. It is foolish and snobbish for people of limited means to try and ape the grand style which is appropriate, and observed as a matter of course, by the very rich. Such conduct deceives no one and only makes the actor ridiculous. The most perfect etiquette would seem to require each one to understand his or her condition and surroundings, and conform to them.

Bright young ladies or young men going from the country to the city will try and inform themselves about what the social customs of the place require, so as not to offend the taste of those whom they meet, or who may entertain them; while those who go from the city to the country may well lay aside some of their formalities and conform to the customs of those with whom they mingle. But no law of etiquette will require a country host, in entertaining a city guest, to try and put on an agonizing amount of style for the occasion. A reasonably clever guest will see through it, and be rendered uncomfortable by it; while a city host, entertaining a "country cousin," will readily overlook any trifling shortcomings. A really high-bred person will accept kindnesses in the spirit in which they are offered. There is no higher law of etiquette than the golden rule, and all fastidious conventionalities must give way before it.

EASE AND SELF-POSSESSION.

It is an indication that you are ill-at-ease to be fidgety and fussy in any society in which you may be placed. Learn self-control and quietness of manner.

Do not let your thoughts dwell on yourself, as that will usually increase your nervousness. People are apt to estimate the good breeding of any one by the ease and simplicity of his manners. Affectation is one of the brazen marks of vulgarity.

THE RIGHT OF PRIVACY.

The privacy of another should be sacredly respected. Never enter a private room, anywhere, without knocking, as no relationship will justify such an intrusion. Do not look over another's shoulder and read a letter or paper, nor pick up and read a private paper, whether the owner is present or not, without permission. Regard the boxes, trunks, bureau drawers, packages and papers of another, whether locked or unlocked, sealed or unsealed, as private and sacred. Books in an open book-case, or books or cards on a center table, or newspapers, are presumably free for inspection. Even members of the same family should respect the individuality of each other, and the right of each one to certain hours and certain places which will be free from intrusion.

PUBLIC DISPLAYS OF TALENT.

No one should ever thrust herself forward and appear anxious to display any talent in the presence of others. If asked to sing or play in society, however, a ready consent should be given, unless there is some good and sufficient reason for declining, in which case the refusal should be polite but positive. Consent should not be given with a reluctant or condescending air. Accept the invitation as an honor, and esteem it a pleasure to entertain others.

Never urge others to perform in public. Extend them a cordial invitation, and express the pleasure it will give you and the others to hear them; but if they decline, let the matter drop.

COUGHING, SNEEZING, YAWNING, ETC.

If it is necessary to cough or clear the throat while in the presence of others, do so as quickly and quietly as possible. Hold the handkerchief before the face when you cough. By pressing the thumb and finger on the sides of the nose, a sneeze may be checked; if not checked, hold the handkerchief before the face when you sneeze. Suppress a yawn when possible; when not, hold your handkerchief over your mouth. Never spit, nor blow the nose loudly in society. Snuffing and hawking are very vulgar.

GENERAL HINTS.

Never break an engagement unless it is absolutely unavoidable. Punctuality is an evidence of good breeding.

Never refuse to accept an apology. That must prevent an open quarrel, if it does not restore friendship.

Any civil question should receive a polite and courteous answer. Crossness and surliness is an evidence of ill-breeding.

It is only snobs who are uncivil to inferiors.

It is very ill-bred to go into any society with the breath smelling of onions, garlic, cheese or other strong odors.

Never be too familiar with a new acquaintance. It is better to be a little too formal. One can be courteous without being familiar. To address a mere acquaintance by his or her christian name is a presumption, and may give offense.

Never read while in company, but one can look over a book of engravings.

An air of abstraction in society is ill-bred, because it appears disrespectful to others. Any eccentricity will render others uncomfortable, and is, therefore, ill-bred.

Do not appear intensely sensitive about your own rights and dignity, nor resent every little real or imaginary slight. Give precedence to those whose age or social position entitles them to it, and be more careful to give others their rank of precedence than to take your own.

Do not introduce religious topics in mixed society, nor thrust your views on others. A respect for religious opinions and religious observances is an evidence of a refined mind.

A sure mark of good breeding is the suppression of any undue emotion, such as anger, mortification, laughter, or any form of selfishness. Express your opinions with modesty and avoid heated discussion, as there is seldom any profit in it.

Never look frequently at your watch or clock in the presence of others. It looks as though you were tired of their presence and longed for a release.

Do not exhibit petulance or anger in the presence of others.

Do not boast of your birth, money or friends, nor of your deeds or accomplishments.

Do not ask the age of another.

To sneer at or notice the personal defects or deformities of others is the height of rudeness and vulgarity.

Do not pass between two persons who are talking together, and do not pass in front of another when it can be avoided. If absolutely necessary, apologize for so doing.

Reproving anyone in the presence of others is impolite.

As the time of a business man is valuable, do not consume it unless you have business with him.

A commission from a friend should be scrupulously performed. It is better to decline than to neglect it.

A slight bow may be made as a general salutation on entering a room, and then the different individuals may be addressed.

Always enter a room quietly, without slamming the door, stamping with the feet or making any other disturbance.

To scratch your head or any part of your body, or pick your teeth or nose, or clean, trim or bite your finger-nails in company, is extremely ill-bred.

Never exercise your wit on your friends. A jest with a sting in it cannot fail to give offense.

When calling or visiting in the house of another, do not handle or criticise the ornaments.

Hints to Ladies.—A lady need never enter into explanations concerning those whom for any reason she does not invite to her house. It would be completely relinquishing her own rights to do that.

The gossip is either malicious or uncultivated, or both.

Ladies do not offer or take the arm when escorting each other, except as a younger lady offers assistance to the old and feeble.

The woman who knows how to grow old gracefully will adapt her dress to her figure and her age, and wear colors that suit her complexion.

Never allow a gentleman to take a ring off your finger, or a bracelet from your arm, for examination. If you wish him to see them, remove them yourself.

Do not slap a gentleman with your handkerchief nor tap him with your fan.

Do not hold the arm or hand of a friend all the time

she sits beside you, nor kiss and fondle her before others.

Do not sit cross-legged. Do not keep slipping a ring up and down your finger.

Do not drum on a piano aimlessly, nor hum a tune in the presence of others.

Never manifest undue curiosity, nor try to pry into the private affairs of others.

Hints to Gentlemen.—Never enter the presence of a lady, smelling of tobacco or wine. Never smoke in the presence of ladies without permission (it is better not to do so even then), and never smoke in a room which is frequented by ladies.

Never sit in the house in the presence of ladies with your hat on. A true gentleman instinctively removes his hat as soon as he enters a house. Always remove the hat in the theatre or other public place of amusement. To remove the hat in an elevator when ladies enter, is an evidence of politeness; and the hat should be lifted when passing ladies who are strangers in corridors, on staircases and on entering public rooms.

Never assail a woman's good name, nor mention her name lightly or sneeringly in any company. Lord Chesterfield says, "Civility is particularly due to all women; and remember that no provocation whatsoever can justify any man in not being civil to every woman; and the greatest man would justly be reckoned a brute if he were not civil to the meanest woman. It is due to their sex, and is the only protection they have against the superior strength of ours."

A gentleman precedes a lady or walks by her side, when going up or down stairs.

Chewing tobacco is a filthy and vulgar habit.

To use profane or extravagant language is very coarse.

PART II.

LETTERS AND NOTES.

A Manual of Instruction in Writing Social and Business Letters and Notes of all kinds: giving full Directions for the use of Capitals and Punctuation Marks; explaining the Correct Forms for addressing all People with Titles, Native or Foreign; and giving Numerous Examples and Suggestions on the Composition of Letters, etc., etc.

LETTERS AND NOTES.

AT THE present day letter writing is almost universal. There are very few people who do not at some time write letters of business or friendship, and it certainly is a matter of no small consequence that they should know how to write them correctly. A clearly-expressed, well-written letter will produce a favorable, while an illegible and ungrammatical epistle cannot fail to produce an unfavorable, impression. The days of long and gossipy letters have gone by. The lengthy and stately letters so common in our grandmother's days are rarely seen now. Our letters are more frequent and shorter. They are also more correct, and inaccuracies, if less common, are more noticed and criticised. It is often said that ladies excel as letter writers, and it is undoubtedly true that, for ease and facility of expression, and in social and friendly correspondence, they far surpass the sterner sex; and yet, few letters are free from mistakes in form or matter. There is certainly no good reason why so much time should be devoted to cultivating the various accomplishments which fit one for social life—such as music and dancing—and the art of correspondence should be neglected. Letters often reveal character more perfectly than conversation, as the writer is off guard and gives expression to the real feelings. Whatever is worth doing at all, is worth doing well, and this is emphatically true of letter writing; for, while spoken words may be ephemeral and soon forgotten, the written

word may last for years and perpetuate the evidence of one's ignorance or carelessness.

THE PAPER TO USE.

The old style of highly-colored paper, emblazoned with various figures and designs, is out of date. A few light tints are allowable, but there is one style, which is possibly the most polished, and which would be considered in good form in any part of the world, and that is fine, heavy, plain white English note paper, folded square and put into an envelope which just fits it. It is such paper that the Princess of Wales would use, and to such paper no critic would take exception. Odd shapes and striking colors may have occasional or temporary spells of being in fashion, but the former style is always in good form, year after year.

Invitations should be written on rather small paper of the best quality. The envelope should be perfectly plain.

The plan of having one's address engraved and printed at the head of the sheet is an excellent one, as it always gives the address of the writer—an important item which many people omit in their letters. The date and address should always be given at either the beginning or end of every letter; in notes, custom sanctions giving it at the close. At present, monograms are allowable, and so are a lady's initials stamped at the head of the letter, but the simpler forms are in the best taste. The square cards now often used for short notes are in good form.

Except in business correspondence, where the regular letter-sheets are used, a letter should never be written on a half-sheet of paper. To use a torn, soiled or half-sheet of paper in social correspondence is very bad form.

Paper that is very delicately perfumed may be used by ladies, but it is not appropriate for gentlemen.

Many people think it a positive insult to receive a social or friendly note on a postal card. Their only recommendation is their cheapness, and for economy's sake to send personal notes open to the inspection of inquisitive eyes is not good form. For brief business notes, however—such as shopping orders sent by mail, etc.—they are perfectly proper, but they should not be used in social correspondence.

Black-edged paper, with envelopes to match, is quite generally used by people in mourning, but some people dislike and never use it, and there is certainly no good reason why it should be used by those not inclined to do so. The width of the black border varies, being adapted to the nearness of the deceased relative, and the recentness of the bereavement. There was a black border nearly an inch deep on the letter of condolence sent by Queen Victoria to Mrs. President Lincoln after her husband's assassination. The black-edged paper should of course be discarded when the period of mourning is over.

Letters of condolence need not be written on black-edged paper unless the writer is in mourning. Many people seem to erroneously feel that they should write such notes on mourning paper.

Ruled papers are reserved for business correspondence. That used for invitations and private correspondence should be plain and unruled. Those who cannot write straight without a line to follow should use a sheet of heavily-ruled paper underneath the one on which they write, the lines of which will show through and serve as a guide. It is better, however, to learn to write straight without any such guide, and the ability can be acquired, with a little practice, by most people.

THE USE OF SEALING WAX AND WAFERS.

Sealing-wax is again coming into favor, although its use had almost died out. Many fastidious people prefer to use wax, but it is much better to use the regular gummed envelope than to make a great slovenly seal on an envelope. Every young lady should learn how to seal a letter neatly. A good impression may be obtained by covering the face of the seal with linseed oil, dusting it with rouge, and then pressing it firmly and rapidly on the soft wax. Either red or black wax is proper, but wafers should never be used—they are not in good form.

THE INK.

Clear black ink should always be used. The fancy colored inks, which were in vogue a few years ago, and which are now sometimes seen, are not considered elegant. No other color is so appropriate as black for all correspondence.

FOLDING THE LETTER.

A letter or note should always be folded carefully and put into the envelope correctly, that is, in such a way that it will not be necessary to turn the letter over to read it when it is taken out. The envelope should be directed neatly, legibly and in the proper form. Be careful always to have the address full and plain. The postage stamp should be put on straight and in the proper place, that is on the upper right-hand corner. It looks very slovenly and careless to see a stamp put on to an envelope in an unusual place, or in a crooked and irregular way. Little things like these always attract attention, and create an unfavorable impression.

DATING LETTERS WITH FIGURES.

In business letters a custom has grown up of dating letters with figures alone, as, for example, 14—9—'88. This may be allowable in commercial correspondence, although it is objectionable even there, for many people cannot decide the date without making a calculation about whether August, September or October, is the ninth month; and the old method is certainly preferable because clearer. But in invitations and social correspondence, such abbreviations are not allowable.

THE HANDWRITING, SPELLING AND GRAMMAR.

Every one should cultivate an even, legible and graceful handwriting. The Horace Greeley style may be good naturedly condoned in a great man like him, but it is an insufferable nuisance in ordinary correspondence, and cannot fail to create an unfavorable impression of the writer, while a graceful and attractive note prepossesses those who receive it in the writer's favor. The precise and characterless style of the writing master is, however, by no means desirable. Individuality is as important in penmanship as in other things. The spelling should be faultlessly correct. Errors in grammar and spelling stamp one's standing like the mark of Cain, and no excuse can obliterate or atone for it.

BLOTTED AND SLOVENLY LETTERS.

Never plead want of time nor any other reason for sending a blurred, blotted or slovenly note to anyone. To send such a missive is almost an insult to the recipient, and is certainly a disgrace to the sender. The

paper should be clean and fresh, and never crumpled or stained in any way. Good stationery is not expensive in these days, and all who write at all can use it. By all means use fine stationery for letters and notes.

THE WRITER'S STYLE.

Few directions can be given regarding the style of writing. That should vary with the subject from the precise and formal to the easy and familiar style of old friends or relatives. An easy and graceful style may be the result of natural aptitude, or of education and study. It may be acquired, in a measure at least, by most people, and is certainly worth striving for. One of the best rules is to write as you would talk if your correspondent was present. Think over what you want to say, and then try and arrange your thoughts systematically and express them as clearly and simply as possible. Avoid a stilted and affected style, and the use of large and many-syllabled words. Affectation is even worse in writing than in talking.

THE USE OF ABBREVIATIONS AND FIGURES.

Abbreviations are not allowable in formal notes, nor in social correspondence. To economize time business men adopt various abbreviations, and custom sanctions it, but the rule does not hold good outside of business circles. To use "Dr" for "Dear," "ans." for "answer," "&" for "and," or any similar abbreviation, is in very bad form. Except in the date or in the address, as when giving the street number, numerals are not allowable in notes or letters. The numbers should be written out; thus, in stating that "he passed three houses" it should never be written "he passed 3 houses." But it

is always proper to give figures in an address, as "201 Jackson street." To write it "two hundred and one Jackson street" would look very awkward, because custom prescribes the other form; and, also, the former is much shorter and more easily written.

The following are a few of the more common abbreviations which are used and sanctioned in polite letter writing: Titles used immediately before or after proper names,—such as "Hon.," "Rev.," "Esq.," etc. (for a more complete list of these abbreviations, see further on in this chapter under the head of "Titles"); when the day is given in figures, in connection with the month, as "Aug. 3d," "Sept. 1st," etc. (not really abbreviations); names of States, as Ala., Vt., etc.; "viz." for *videlicit* (meaning "namely," or "to-wit"); "*i. e.*" for *id est* (meaning "it is"); "*e. g.*" for *exempli gratia* (meaning "for example"); "etc." for *et cætera*;" "ult." for *ultimo* (last month); "inst." for *instant* (the present month); "prox." for *proximo* (next month); "A. M.," "M." and "P. M.," for forenoon, noon and afternoon; "*v.*" for *versus*; "vol." for volume, and "chap." for chapter. There are many technical abbreviations (like those used in chemistry, for instance) which may be used with propriety, but we cannot attempt, in this place, to give a list of such abbreviations. The use of unusual abbreviations (like "wh." for which, "dr." for dear, and so on) are not in good form in any correspondence.

ABBREVIATIONS OF FRENCH PHRASES.

There are a few French phrases that are often used in notes and invitations, and for the convenience of our readers we append those most common. The English phrases are, however, preferred by many.

French phrase.	Abbreviation.	Meaning.
Répondez s'il vous plaît.	*R. S. V. P.*	Reply if you please.
Pour prendre congé.	*P. P. C.*	To take leave.
Pour dire adieu.	*P. D. A.*	To say farewell.
En ville.	*E. V.*	In the town or city.
Costume de rigueur.		Costumes to be full dress.
Fête champêtre.		A country (or rural) entertainment.
Soirée dansante.		A dancing party.
Bal masqué.		A masquerade ball.
Soirée musicale.		A musical entertainment.

POSTSCRIPTS AND UNDERSCORING.

So much ridicule has been lavished on the female custom of always adding a postscript that it is hardly necessary to allude to it here. Postscripts, however, are in bad taste and should never be used when they can be avoided–as they nearly always can. Neither should words be underscored. Disraeli said that underscoring was the refuge of the "feebly forcible," and it is certainly in bad taste to continually underscore words; and yet it is a very frequent custom among a certain class of writers. While it might be too much to say that it should never be practiced, it is entirely safe to say that it should be resorted to very rarely, and the lavish use of underscoring is in execrable taste.

CROSSING THE WRITING.

Another bad habit which is quite too common is that of turning a sheet half around and writing a second time across the page—making a kind of checker-board letter of it. This is always in bad form and should never be done.

USE OF THE THIRD PERSON.

A very stupid but not uncommon mistake made by careless writers is to confuse the first and third persons. A note begun in the third person should use that throughout, and not shift to the first person. Thus, to write "Mrs. Carrie Wyman regrets that she cannot accept Mrs. Wilson's invitation to dinner. I am going out of the city," etc., would be an egregious blunder. An invitation written in the third person should be answered in the third person; but a missive written in the third person must never be signed. Thus, to write "Mrs. Williams will call on Saturday at Mr. Matson's store to select some diamonds. Very truly yours, Helen E. Williams," would be grossly ignorant. Nor should any one ever write "Mrs. Johnson regrets that she cannot accept *your* kind invitation," etc. This would betray a sad lack of culture. A note begun should always continue in the third person, thus: "Mrs. Johnson regrets that she cannot accept the kind invitation of Mrs. Smith," etc.

Notes to servants and trades-people were formerly written in the third person very often—as, for example, the following:

> *Mrs. Brown presents compliments to Mrs. Black, and requests her to send the new dress by Thursday noon, if possible.*
>
> *28 Marshfield Ave.*

This is an indirect and undesirable form for such notes, and the tendency of the present age is toward the more direct, clear and business-like method, and therefore such notes are rarely written in the third person now.

GENERAL HINTS.

Do not write a letter unless you have something to say. If you have little to say, be brief.

Never write anonymous letters. If received, ignore them. A writer ashamed to give his name is unworthy of notice.

Never write in a passion. The spoken word may be forgotten, but a written word cannot be recalled.

Always address superiors, or those in office, with the utmost respect. Be cautious about assuming a familiar air to comparative strangers.

Write nothing on paper which you would blush to have "proclaimed from the housetops."

In writing friendly letters imagine that your correspondent is present, and that you are talking to him.

In trying to be brief do not become dry and curt.

A letter which has caused weariness and trouble to the writer will be very apt to weary the recipient.

Let your thoughts flow spontaneously, without straining after effect or primness. An occasional mistake is better than pedantry.

Never write to another person about business of your own without enclosing a stamp to pay return postage. Never send a letter on which the postage is short, as it is a near approach to dishonesty to compel another to pay part of your postage.

THE HEADING FOR LETTERS.

The heading of a letter usually consists of the date when, and the place where a letter was written. The position of these, however, depends somewhat on the character of the epistle. Business letters are dated at the top of the first page always. Notes and social letters

are often dated at their close. In social letters the heading should not be too near the top of the page. About one-third of the way down, is a good rule. We give a few examples or models of the correct forms. The usual form is as follows:

Binghampton, N. Y., Oct. 10, 1888.

Or give the county when it seems best as follows:

Delavan, Walworth Co., Wis.,
Nov. 21, 1888.

The full address, when in a city, is given as follows:

450 Arch St., Parsons, Kas.,
Oct. 15, 1888.

Or, if there is not room to get it all in two lines gracefully, the following is the form:

289 West Harrison St.,
Evansville, Ind.,
Oct. 15, 1888.

If writing from a hotel or college, the following is the form:

University of Michigan,
Ann Arbor, Mich.,
Nov. 1, 1889.

Or,

Hotel Richelieu,
Chicago, Ill.,
Dec. 3, 1888.

The heading should begin about the center of the sheet, and not too close to the top, and each succeeding line a little further to the right. When the date is given at the close of the note, the following is the form:

Yours sincerely,
Hattie M. Black.

Boston, Aug. 9, 1888.

Or,

Yours sincerely,
Hattie M. Black.

580 Michigan Boulevard,
St. Louis, Mo.,
Oct. 4, 1888.

THE INTRODUCTION.

This consists of the address and salutation, and should begin one line below the date. In business letters the full address is given at the opening of the letter, as well as on the envelope, as the latter may be mutilated or lost. In writing to those in large cities, the street and number is often given, as well as the name and town, and in small towns the county also is often added. The same address which is placed on the envelope is used frequently. Custom requires the use of some title, such as "Mr.," "Mrs.," "Hon.," etc., but with few exceptions only one title should be applied to the name. One exception is when addressing a clergyman whose christian name is unknown, when the "Mr." may take its place, thus: "Rev. Mr. Brown," which, if the christian name was known, should be written "Rev. Amos Brown;" another is when a married man has a title, professional or literary, prefixed to his name, and "Mrs." may be used before it in addressing his wife, thus: "Mrs. Secretary Whitney." But the rule is not to use more than one title; as, for example, to write "Hon. John Brown, Esq.," would be grossly ignorant. It should be "Hon. John Brown." Another common mistake is "Dr. John Brown, M. D.," which should

always be "Dr. John Brown," or "John Brown, M. D.," —either is proper. *Never* use two titles which mean much the same thing—as, for example: "Mr. A. B. Young, Esq."

Most of the titles used are abbreviations, and must therefore be followed by a period, as,—*Messrs.*, *Mr.*, *Mrs.*, *Esq.*, *Rev.*, *Prof.*, *Pres.*, *Dr.*, *Capt.*, etc. As *Miss* is not an abbreviation, no point follows it—to use one is an evidence of ignorance.

In the salutation the amount of formality observed will depend on the character of the letter and the relations of the writer to the party addressed. In business letters the formula is "Sir," "Dear Sir," "My dear Sir," or "Gentlemen." Never abbreviate the formula into "Gents." or "D'r Sir." As the first word of the salutation begins a sentence, it is capitalized; but if the words "dear," "esteemed," "respected," or similar words follow, they are not capitalized. Thus the salutation should be written "My dear Sir," and not "My Dear Sir," or "My esteemed Friend," and not "My Esteemed Friend."

The ordinary salutation to a married lady in business letters is "Dear Madam." "Madam" is more abrupt and formal, while "My dear Madam" is a shade less formal, and is sometimes adopted when an acquaintance is well established. In social letters the customary greeting is "My dear Mrs. Brown," or "Dear Mrs. Brown;" or, to a gentleman, the greeting would be "Dear Mr. Williams," or "My dear Mr. Williams." As custom sanctions the use of the "My," it is considered more formal to drop it than to use it. When two friends have known each other for years, and their friendship is very close, they often adopt various familiar salutations, and no rules except the good sense of the parties themselves apply to such cases. So, also, various terms

of endearment are used between members of a family, or between lovers, but in such cases it is hardly good form to become silly and use effusive terms of endearment.

Some judgment is necessary in deciding between the use of "Sir" and "Dear Sir." In addressing strangers, nothing is lost by assuming modesty, but an assumption of too much familiarity will almost certainly give offense. "Dear Sir" is considered a graceful manner of addressing an inferior, but "Sir" is more respectful for the first advance, or when addressing a superior, or when soliciting a favor. After an acquaintance is established, "Dear Sir" is usually more appropriate.

"Honored Sir" and "Respected Sir" are now somewhat antiquated, but are occasionally used in addressing a person of advanced years, or by a poor person to a rich and powerful one, or in addressing a benefactor who has conferred great favors on the writer.

For the proper formulas for addressing people with titles, see a full explanation further on in this article.

In England, by the way, it is not good form to give the address of the party written to before the "Sir" or "Dear Sir," as is customary in America.

In addressing an unmarried lady the formula is, "Dear Miss Brown," or "My dear Miss Brown," but among relatives or near friends the formula is often "Dear Mary," or "My dear Mary:" but of course the latter salutations are not proper between those who are only slightly acquainted. In business letters to unmarried ladies, to avoid the somewhat unpleasant repetition of the name, it is a frequent form to begin the letter at once after giving the name and residence thus:

Miss Julia Robbins,

Rochester, N. Y.

Your favor of the 21st inst. is received, and, in reply, I would say, etc.

We have not in the English language any designation for an unmarried lady similar to the French *Mademoiselle.* It would be a great convenience if we had.

We give a few examples of the usual forms of introductions to letters. A good form for a business letter would be as follows:

Messrs. Jones, Warwick & Co.,
Philadelphia, Pa.
Gentlemen:
Your telegram of the 10th inst., etc.

Or, where the full address is given, three lines would be occupied, as follows:

Mr. John Rogers,
19 Temple Place,
Cincinnati, Ohio.
Dear Sir:
I beg to acknowledge the receipt, etc.

A letter to a married lady would begin thus:

Mrs. A. G. Hooker,
Boston, Mass.
Dear Madam.
We send you to-day, etc.

In social correspondence the full address of the party written to is not given, and the introduction would be as follows:

My dear Daughter,—
I have just returned from, etc.

Or a lady might address a gentleman thus:

Dear Mr. Jones,—
I saw Mrs. Williams this morning, etc.

Addressing a married lady the salutation would be:

My dear Mrs. Black,—
Can you meet me to-morrow, etc.

Or an unmarried lady as follows:

Dear Miss Johnston,—
I expect to leave the city Friday, etc.

The forms of introduction are well established and should be followed in all correspondence. They give a finish to the letter, and show the writer's familiarity with the best social forms. In writing the introduction each line begins a little further to the right of the sheet, in giving the address; but when the salutation "Dear Sir," or whatever it may be, is given, it should begin near the left of the sheet, although it is below the third line. The only reason for this is that it improves the appearance of the letter. The punctuation is fully explained hereafter under the head of "Hints on Punctation."

THE CONCLUSION.

The conclusion consists of the complimentary close and the signature, and sometimes of the address, when that is given at the close instead of the introduction of the letter.

The conclusion and signature to a letter should always correspond with its introduction. Thus, a letter to a daughter, beginning "My dear Daughter," would not be signed "Yours respectfully, Mary B. Williams," nor would a business letter beginning "Dear Sir," be concluded with "Yours affectionately." The tone of a letter should be uniform throughout, and all its parts should harmonize.

The usual forms of conclusion for business letters are "Yours truly," "Yours very truly," or "Very truly yours," "Respectfully," "Yours respectfully," "Very respectfully yours," etc. Some people begin each word of the complimentary conclusion with a capital, as, for example, "Yours Very Truly," or "Yours Respectfully;" but the more correct form is to capitalize only the first word, thus, "Yours very truly," or "Yours respectfully." The old formal conclusions, such as, "I have the honor to be, my dear Sir, your very obedient servant," and similar ceremonious forms, are out of date and are not used except in formal communications.

Friendly and social letters conclude with such forms as "Yours very truly," "Yours sincerely," "Yours cordially," "Faithfully yours," "Yours affectionately," "Your affectionate niece," and so on, according to the degree of intimacy existing between the parties.

We have been asked whether or no a lady should use the prefix "Miss" or "Mrs." in signing her name. The rule has been, and is, that she should not. One authority says: "A lady signing her name in letters, documents, writings of a literary character, or in any way, must sign her own name (not that of her husband), with no prefix." This rule has long been well established in English society, so that no well-informed lady there would think of asking the question; thus, the signature would always be "Julia M. Higgins," and never "Mrs. George W. Higgins." At the same time, when writing to strangers, some clue ought always to be given, by which the correspondent can know whether she is replying to a "Miss" or "Mrs." Every one who has had much miscellaneous correspondence with ladies must have felt, at times, the painful uncertainty about whether to address her new correspondent as "Miss Julia Brown" or "Mrs. Julia Brown."

The writer knew a lady who was highly indignant at receiving a letter addressed to her as "Mrs. Fannie Smith," when it should have been "Miss Fannie Smith;" and yet she had written a letter of inquiry to a stranger and signed her letter simply "Fannie Smith;" and, in answering, the writer had to guess whether she was a "Miss" or "Mrs.," and, as the event proved, guessed wrong. Now, to prevent these perplexing uncertainties, a lady in addressing a stranger ought *always* to give information on this point. The proper way to do this is to give the correct address in another line, signing the letter as follows:

Respectfully yours,
Mary B. Hudson.

Address
Mrs. Mary B. Hudson,
Arlington, Ill.

Or,

Very respectfully yours,
Helen Wright.

Address
Miss Helen Wright,
Guildford, Vt.

This will prevent all misunderstanding.

When the date is given at the conclusion of the letter, as is often done in social letters, the following is the form:

Yours sincerely,
Hattie Meacham.

Sandusky, Ohio,
Aug. 5, 1890.

When the name of the party addressed is given at the conclusion of the letter, the following is the form:

Very truly yours,
H. M. Hooker.

To Mr. Charles B. Hill,
University of Virginia,
Charlottsville, Va.

In business letters, certainly in those to strangers, the "Miss" or "Mrs." may be placed in a parenthesis, before the name, for the information of the correspondent, as in the following example:

Yours respectfully,
(Miss) Susan Brown.

Or,

Respectfully yours,
(Mrs.) Hattie B. Jones.

It is never allowable for an American gentleman to add "Hon.," or any other similar title, to his signature. Their titles are never written before their names by distinguished foreigners.

In formal and official letters the conclusion assumes a more formal tone. The usual conclusion for very formal letters is,—"I have the honor to be, Sir (or Madam), your obedient (or humble, or both) servant;" or, "I have the honor to be, Sir, with the highest respect, your obedient, humble servant."

The concluding sentence of a formal or friendly letter is usually some graceful expression of respect or esteem, like the following, for example: "Regretting my inability to comply with your request, I have the honor to be, Sir, with the highest esteem;" or, "Accept, dear Madam, the homage of my profound respect;"

or, "I beg you, Madam, to receive the assurance of my respectful attachment;" or, "With feelings of the deepest sympathy, I remain," etc.; or, "Permit me to assure you of my tenderest friendship." The forms are numerous, but the idea is to close with some appropriate expression of sympathy, attachment or respect.

ILLUSTRATIONS OF THE OPENING AND CLOSING OF LETTERS.

A little observation will soon familiarize any one with the well-recognized forms of correspondence, but for the benefit of such of our readers as may be still in doubt, we will give a few forms, showing the date, introduction and conclusion combined, and showing, also, what we mean by having the conclusion correspond with the introduction:

A business letter would take the following form:

Allegan, Mich. Oct. 6, 1888.

Mr. John R. Briggs,
475 Blanchard Ave.,
Philadelphia, Pa.

Dear Sir:

* * * * * * *

Yours respectfully,
J. M. Locke.

A lady would be addressed as follows:

Freemont, O., Nov. 15, 1888.

Mrs. Mary Ross,
Ottumwa, Iowa.

Dear Madam:

* * * * * * *

Very respectfully,
Henry B. Weeks.

A friendly letter would be somewhat as follows:

Rockford, Ill., Jan. 10, 1889.

My dear Brown:

* * * * * * *

Yours sincerely,
A. B. Cline.

To Mr. George Brown,
Monroe, Mich.

The following form would be appropriate for a relative:

Topeka, Kas., Dec. 6, 1888.

My dear Aunt:

* * * * * * *

Yours affectionately,
John White,

To Mrs. I. N. Fink,
Toledo, O.

To an unmarried lady the following form may be used if well acquainted with her:

Norwalk, Ohio, Nov. 10, 1888.

Dear Miss Bright,—

* * * * * * *

Cordially yours,
E. D. Collins.

To Miss Hattie Bright,
Eldon, Iowa.

A stranger would be addressed as follows:

49 Harrison Ave.,
Binghampton, N. Y.,
Oct. 25, 1888.

Miss Hattie Bright:

* * * * * * *

Very respectfully yours.
George Williams.

To Miss Hattie Bright,
49 Irving Place,
Wichita, Kas.

Official letters are more formal, and the following would be an example of an appropriate form:

Hudson, Mich., Nov. 15th, 1888.

Hon. Geo. R. Davis,
House of Representatives,
Washington, D. C.

Sir:

* * * * * * *

I have the honor to be, Sir,
Your obedient servant,
David Stanley.

In this class of letters there is occasionally some debate about whether to use the form "Sir" or "Dear Sir." Either will do, but in addressing those occupying superior positions it is always best for entire strangers to adopt a very respectful tone, and not to approach familiarity. A more formal conclusion for a ceremonious letter would be: "I have the honor to be, Sir, with the

highest respect, your obedient, humble servant." The tact of the writer must at times dictate the amount of formality required, but it is best to err on the safe side and not seem lacking in respect—certainly not when addressing strangers or those occupying positions of honor.

HINTS ON PUNCTUATION.

The punctuation of the introduction and close of a letter should be as follows: The invariable rule is, that a period should follow all abbreviations, such as "Rev.," "Hon.," "Geo.," "Pa.," "Vt.," and so on. A period otherwise terminates a sentence, while a comma merely indicates a slight pause. In the heading of a letter, therefore, a comma follows the name of the town, the street, the state and the day of the month, while a period follows the year, as that closes the sentence. Thus, a letter giving the full address would be punctuated as follows: "276 Madison St., Rockford, Ill., Dec. 20, 1888." As "St." and "Ill." are both abbreviations, a period, of course, follows them; for, as we before stated, a period always follows an abbreviation, and as a slight pause follows each one, a comma should be used also. If, however, the "Street" was written in full, nothing but a comma would be used. It would then be written: "276 Madison Street, Rockford, Ill.," using a comma only, after the word "Street." So, also, the "Ill." is followed by both a period and comma; but if there was no abbreviation, a comma only would be required, as, for instance, in the following date: "Toledo, Ohio, June 20, 1888." Here "Ohio," being no abbreviation, needs no period following it; again, after the "June," no punctuation is required; while "Dec.," being an abbreviation, requires a period. The day of the month may be given in figures alone, or the suffixes "th," "st,"

or "d," may be added—either is proper. In either case a comma alone would follow the day of the month, for the suffixes "th," "st" or "d," are not intended as abbreviations, but are added to complete the word, and, not being abbreviations, no period should follow them. The two ways are as follows: "June 20, 1889," and "June 20th, 1889." The best usage, however, at present favors the first form, omitting the "th," "st" or "d." The same rules of punctuation apply to short dates, such as "Saturday, Aug. 2d," or "9 o'clock, Monday." It is entirely proper to write "Street" or "St.," as the writer prefers.

In the introductory address a comma follows the name, the street (when given), and the town, and a period follows the state, as that ends the address and sentence; for example, the following would be the correct punctuation: "Mr. Richard Brooks, 279 Market Street, Chicago, Ill." Of course, the same rule regarding abbreviations is observed as in the dating of the letter; for example, if the name of a firm was given, and the "Street" was abbreviated, the following would be the style: "Messrs. Brown, Williams & Co., 586 Clark St., Chicago, Ill." "Messrs.," being an abbreviation, is followed by a period, the same as "Hon.," "Mr." and other similar titles.

In the introductory salutation a comma follows the salutation, and a dash may follow the comma, or not, as the writer prefers; thus, it would be proper to start a letter "Dear Sir," or "Dear Sir,—" but the comma and dash both is the most usual form. (See the examples we have given elsewhere of the salutations used.) A colon is used instead of the comma in very formal or official salutations, thus, "Sir:" but a semicolon is not considered correct. These, at least, seem to be the rules sanctioned by the best usage. But it is proper to

state that they are not absolute, and some authorities use the colon in ordinary letters, and a few others the semicolon. When the first sentence of the letter follows the salutation on the same line, it is customary to use a colon and dash both, thus, "Dear Sir:—I received your favor," etc. See some of the model letters we give hereafter.

In the conclusion a comma should follow the complimentary close, and a period the signature, thus: "Yours very truly, Hattie B. Williams." In very formal conclusions the whole sentence is, of course, punctuated as it would be in ordinary writing, as in the following example: "I have the honor to be, dear Sir, with the highest esteem, your obedient servant, John Brown."

Writing is now so common, and so many people are anxious to write correctly, that a few hints regarding punctuation and capitalization may be helpful to some of our readers. In general, it may be said that long and involved sentences require careful punctuation to make them intelligible; short, clear sentences require very little. The rules of punctuation and capitalization are not to-day very well established. The old rule was, that a comma indicated the shortest pause; the semicolon, one twice that of the comma; the colon, one twice that of the semicolon; and the period, double that of the colon. But this rule is hardly considered sufficient at present. With newspapers, every office has its own rules, and even in book-work much variation is observable. It is much better for each one to have a rule of his own, and observe it, than to vary from one style to another. Especially is this true in printed matter, or in those letters written with type-writers, now so common. In written documents, irregularities are not so glaring, but, even in those, uniformity of practice is very desirable. This, of course, refers to the minor points.

The Comma (,).—This is the most generally used of all the punctuation marks. Its most common uses are: (1) To separate the parts of involved and compound sentences. (2) To separate words or terms of address from what follows; as, for example, Wait, I am coming; Go on, I will follow. (3) To separate from the context words used mainly for euphony; as, for example, Well, what of it? (4) To separate phrases used in contrast or comparison; as, for example, He may be honest, but his conduct is suspicious. (5) To separate periods of figures; as, for example, 100,000 bushels. (6) To indicate that a word or phrase is omitted; as, for example, Toledo, Lucas County, Ohio; which would be in full, Toledo *in* Lucas County *in the State of* Ohio; John Brown, M. D., *who is an* being omitted.

The Semicolon (;).—This is used mainly to separate the parts of complex sentences where commas have also been freely used, but the tendency at present is to the use of the comma and period more and the semicolon less. Example: Everything that lives flourishes for a time, and then passes away; everything has its growth, its maturity, its decay; all life is transient, evanescent, fleeting.

The Colon (:).—This is mainly used at the present day at the end of a sentence to indicate that something else is to follow; as, for example, The following is the formula: Take one quart of water, one ounce of borax, etc. The old use of the colon as an intermediate point in a sentence is rare at present. It is also used in bringing together hours and minutes, and degrees and seconds; as, for example, 10:45 A. M. When the squall struck the vessel she was 14: 10: 7W., 48: 31: 18N.

The Period (.).—This ends all sentences. It indicates abbreviations, such as Hon., Rev., Mr., etc., and it is used as the decimal point in mathematics, as for example, $5.25.

The Interrogation Point (?).—This is used when a question is asked. Also, in a parenthesis, it is sometimes used in a sentence to indicate that the words are not to be taken too literally; as, for example, His sense of honor (?) is well known. After a question it would be, Where are you going?

The Exclamation Point (!).—This is used, as its name indicates, after exclamations of wonder, admiration, surprise, etc., as, for example, How strange! You surprise me! Stop! It is also inserted in sentences, inclosed in a parenthesis, like the interrogation point, to indicate doubt or ridicule; as, for example, Her amiable (!) disposition, and her fascinating (!) manners were what she relied on.

The Dash (—).—This is often used now as a sort of general utility sign. It is frequently used in place of the parenthesis, and after a comma or semicolon to add to their force, and it is used to indicate the omission of letters, as, for example, Miss C——p. It often indicates a pause in speech to increase the effect, and at the end of a broken line it is frequently used after a comma or colon. An abrupt or short turn in the meaning of a sentence is also properly introduced by a dash. Examples.—(1) His torn clothes, his disheveled hair—in fact, his whole appearance—indicated dissipation. (2) He was always talking of the three R's—Reading, 'Riting and 'Rithmetic. (3) Sometimes he goes directly from his business to his home—more often he goes to the club. (4) I see the two paths before me—one leads to honor and renown, the other to disgrace and misery. (5) He will do anything for money, beg, borrow, steal, anything but—*work* for it.

The Apostrophe (').—This indicates the possessive case, and is used to indicate the omission of letters in contracted words, as, for example, (1st) Don't, o'er, I've, can't, etc.; and (2d) George's hat, Brown's stove. To avoid the unpleasant hissing sound when the possessor's name ends in *s*, the *s* after the apostrophe is not given. Thus it would be Mr. Higgins' hat, and not Mr. Higgins's hat.

The Hyphen (-).—The principal use of the hyphen is to unite compound words or phrases, such as twenty-four, that always-to-be-remembered night, etc., and in separating the syllables of words at the ends of lines.

Quotation Marks (" ").—These are placed at the beginning and end of words or sentences quoted from others. Slang words and those of doubtful propriety, and words used in a peculiar way, are also placed in quotation marks. The use of quotation marks to make certain words or phrases prominent is in bad taste, like the frequent underscoring resorted to by certain crude writers. When a quotation occurs within another, a single quotation mark only is used, and a third quotation within the second is distinguished by double marks. When several paragraphs are quoted, marks are used at the beginning of each paragraph, but only at the *close* of the last one.

The Parenthesis ( ).—This is mainly used to enclose subordinate words or phrases used in sentences, but which might be omitted without losing the sense of the text. Another use of the parenthesis is to enclose a quotation mark or exclamation point inserted in a sentence, as explained about those points.

Brackets [ ].—The use of brackets is now rare. A remark or explanation made within a quotation, but not belonging to it, should be in brackets. Example.—"After much hesitation [why hesitate?] she declined."

HINTS ON THE USE OF CAPITALS.

The free use of capital letters on a printed page gives it a sort of spotted appearance when held a short distance from the eye, and the tendency of the present day is to avoid their excessive use. On the written page their presence is not so observable, but the best taste even here would probably incline the same way. In a few instances, the use of capitals is demanded by all authorities. These are as follows: (1) The word beginning a sentence. (2) The names of persons and places. (3) The pronoun "I," and the exclamation "O." (4) The name of the Deity, as "God," "Lord," etc. (5) The first word in a line of poetry.

On other points, much diversity of opinion and practice prevails. In quotations the rule is to begin them with a capital if a whole sentence or more is quoted, or if it is the title of a book, lecture, etc. Words and phrases not beginning a sentence are not capitalized when quoted. The first word of a question is often capitalized, when occurring in the middle of a sentence, as, for example: "And still we ask, Has it any value?" This use of the capital is condemned by some. It is one of the varying customs. Again, the capitalization of words formed from proper nouns, such as "china," "japan," etc., depends some on their use; thus, to speak of Japan wares (meaning articles brought from Japan) would require a capital, but japanned hardware (meaning iron with a peculiar black coating or finish) would not be capitalized. We might extend these illustrations indefinitely, but tastes vary so much that almost any uniform, deliberately-followed rule is allowed in these minor points.

HINTS ON USING FIGURES.

Inexperienced writers are often in doubt about the use of figures, and to such we offer the following suggestions: In business letters, where time is important, they are more often used than would be considered in good taste in private correspondence.

Figures may be used in giving the number of the street, in an address; the hour of the day, as "10 A. M.;" years; the day of the month; large sums of money, as "$100,000;" uneven sums of money over one dollar, as "$1.50;" in giving the per cent, as "50 per cent;" prices occurring in market reports, etc.; and quantities occurring in the same way, as "5,000 bu. corn."

Write out any number or figures beginning a sentence; ages of people; quantities or numbers that can be stated in not over two words, as "sixty-five bushels," "twelve hours," etc. (instead of "65 bushels," "12 hours," etc.); prices under a dollar, used only occasionally, as "ninety cents;" numbers used as the names of streets, as "105 Third Ave ;" degrees of latitude, longitude or temperature, when under a hundred and the degree sign (°) is not used, as "forty degrees" (instead of "40 degrees"); fractions, used only occasionally, as "two-thirds."

THE SUPERSCRIPTION.

This is the address written on the envelope. The greatest care should be exercised to have it plain and clear. Hundreds of thousands of letters find their way every year to the dead letter office because of carelessness in writing the address, and in numerous other cases the postal clerks are caused much needless trouble. In directing letters to small towns the county should be

given, as well as the town, and in directing to cities the street and number should be given plainly. The importance of giving the county, as well as the town, is quite generally overlooked by the letter-writing public, and we would strongly advise its systematic adoption. In the larger towns the street and number is very important.

Business houses sometimes use colored envelopes of various shades, but, in private correspondence, white is always the best.

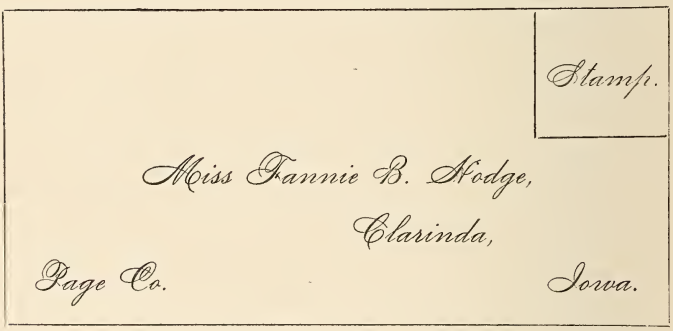
The foolish plan of writing diagonally across the envelope is in bad taste. The lines should be straight and parallel with the upper edge of the envelope. No pencil lines or other marks should be used for a guide, but those who need some such aid can slip a card, with heavy black lines ruled upon it, into the envelope, the lines of which will show through. A little practice will enable most people to write straight without any guide, and we advise all to learn. The open edge of the envelope should be the upper one as you write; otherwise the envelope will be upside down.

The punctuation of the superscription is the same as that required for the inside address—the one usually given at the beginning of the letter. See the directions we have previously given for the punctuation of that address.

The stamp should always be stuck on squarely, and in the upper right hand corner of the envelope. To have it pasted on irregularly or upside down looks careless, and when on any other part of the envelope it is inconvenient for the postal clerks and looks less symmetrical. A letter will not be forwarded at all unless one stamp is attached. Be sure and put on stamps enough to fully pay the postage, as it is very discourteous to oblige your correspondent to pay part of that for you.

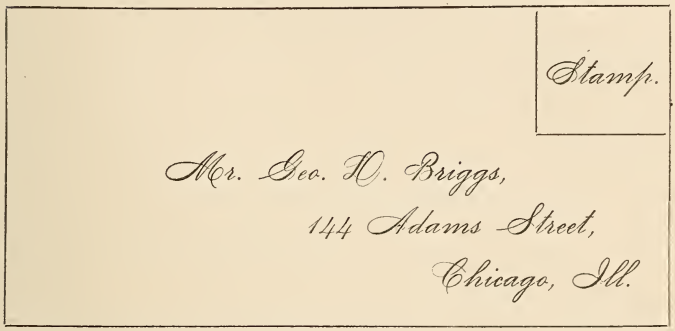
The first line should be near the middle of the envelope, and the others should follow at equal distances, and a little to the right, so that the last line will be near the lower right-hand corner. The following examples will illustrate both the proper arrangement of the lines and the punctuation, and can be studied by those interested.

To a resident of a small town or city the following is the form:

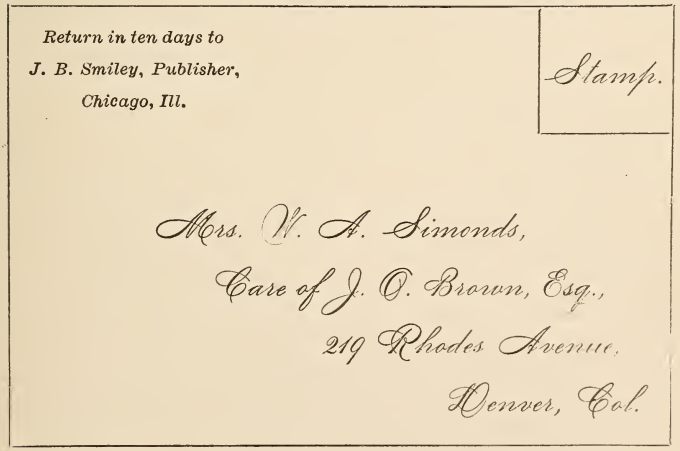


Sometimes the county is given directly under the town instead of in the left-hand corner, thus:

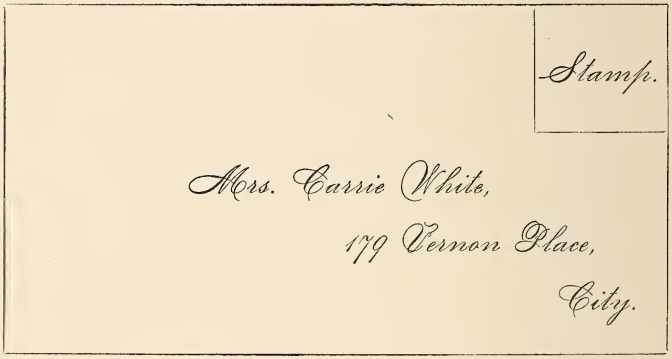
In addressing a person living in a large city where the street and number are required, the following is the form:



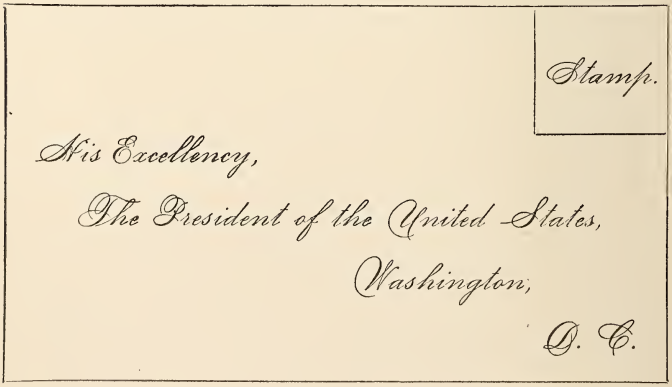
When the letter is sent in the care of some one else, the following is used:



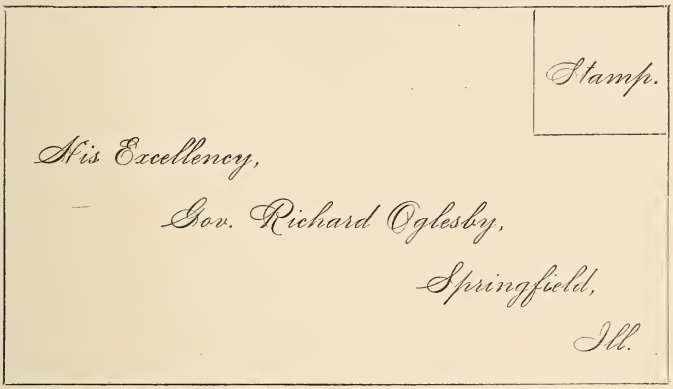
In large cities where letters are delivered by carriers a letter mailed to another resident of the same city would be addressed thus:



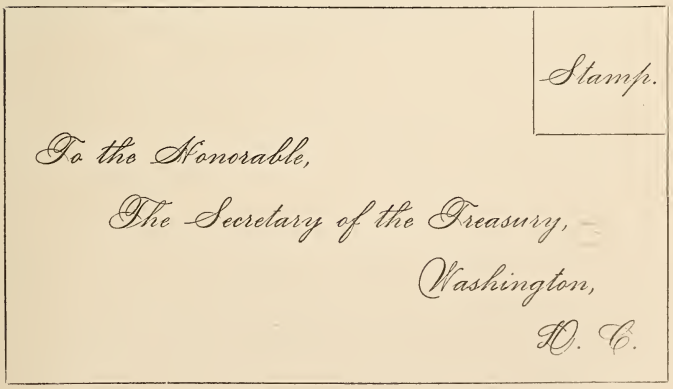
The following forms will illustrate addresses with honorary titles. The president would be addressed as follows:



The Governor of a state would be addressed as follows:



A letter to a member of the President's cabinet should be thus addressed:



A person with an official designation is addressed as follows:

Stamp.

Prof. John B. Wyman,
President of the Board of Education,
Atlanta,
Ga.

The form for addressing a letter of introduction we give further on in this chapter in our section on "Letters of Introduction."

A note entrusted to another for delivery is not sealed, and the usual address has been as follows:

Miss Mary Hammond,
98 Waverly Place,
Boston.

Kindness of Mr. O. A. Post.

Or, "Addressed," "Present," or "Favor of Mr. H. Jones," have been used instead of the "Kindness of Mr. O. A. Post," but all these forms are going out of favor at present with many of the most polished writers, and nothing is put on the envelope except the address.

On business letters the card of the writer is printed on the upper left-hand corner, and then if the letter fails to reach its destination it is returned to the sender. A letter without the "return in ten days" clause is sent to the dead-letter office if it is miscarried in any way. In social letters, however, the "return if not called for" card is not placed on the envelope.

The superscription or address on letters to titled individuals is quite an important item in letter writing, and we explain the matter at length in the section following:

ADDRESSING PEOPLE WITH TITLES.

The correct use of titles in letter writing is a matter of some importance, and ignorance of the correct forms will often be quite embarrassing. An incorrect use of titles will create a very unfavorable impression on the recepient of a letter or note. In America we have no hereditary titles, or titles of nobility, but those in use may be classified under three heads, as Social, Scholastic and Official.

The *Social Titles* in common use are, for ladies, Mrs. (from Mistress); Madam (from the French *Madame,* meaning *my dame*); Miss (contracted from Mistress); and for men, Mr. (for Mister, contracted from the Latin Magister); Esq. (an abbreviation of the English Esquire); Sir (derived from the Latin Senior, an elder, or elderly person); Gentlemen (derived from the Latin gentilis, a gens, or clan); and Master, applied

usually as a title of respect to boys, although it originally meant one of eminent rank —a chief. Mr. is applied indiscriminately to all men, but Esq. was originally confined to official or prominent persons, although it is now used quite generally in America without discrimination as to rank or importance.

The *Scholastic Titles* are those acquired in the practice of some learned profession, like that of M. D. applied to a medical practitioner, or those conferred by some institution of learning, as, for example, that of Doctor of Laws (LL. D.).

The *Official Titles* are those belonging, by virtue of their office, to those in the service of the United States, or of the several States, in the civil, military or naval departments, such as Governors, Generals, etc.

When writing informal letters to distinguished persons the form must be regulated by the intimacy of the parties. Friendly letters might begin "Dear Senator," or "My dear General," or "Dear Judge So-and-so," and conclude with "Yours sincerely," or any other similar form. The address on the envelope, however, would be the same for informal or friendly as for the more formal letters, and should give the titles prescribed by social usage. The commencement and conclusion for *formal* letters to distinguished persons, and the address on the envelope, is as follows:

FOR GOVERNMENT OFFICIALS.

The President.—Commencement,—"Sir, Your Excellency:" conclusion,—"I have the honor to be, Sir, your most obedient, humble servant, John Jones." Address on envelope,—"To His Excellency, The President of the United States, Washington, D. C."

The President's Wife.—Commencement,—"Madam:" conclusion,—"I have the honor to be, Madam, your most obedient, humble servant, A. B." Address on envelope,—"To Mrs. President Hayes, Executive Mansion, Washington, D. C."

The Vice-President.—Commence,—"Sir:" conclude,—"I have the honor to be, Sir, your most obedient, humble servant." Direct the letter to "The Honorable [then give the name], Vice-President of the United States;" or, to "The Honorable the Vice-President of the United States, [then give the town and state]."

The Vice-President's Wife.—Commence,—"Madam:" conclude,—"I have the honor to be, Madam, your most obedient, humble servant." Address on the envelope, "To Mrs. Vice-President ————, [then add the town and state]."

The Cabinet Officers.—Commence,—"Sir:" conclude,—"I have the honor to be, Sir, your obedient, humble servant." Address the letter to "The Honorable [giving the name], Secretary of State;" or, to "The Honorable the Secretary of State [or of the Interior, or the Navy, or whichever it may be]."

Wives of Cabinet Officers.—Commence,—"Madam:" conclude,—"I have the honor to be, Madam, your obedient, humble servant." Address the letter to "Mrs. Secretary Evarts [or whatever the husband's name may be]."

Senators.—Commence,—"Sir:" conclude,—"I have the honor to be, Sir, your obedient, humble servant." Address the letter to "The Honorable [give the name], Senator from [give the State], Washington, D. C."

Senators' Wives.—Commence,—"Madam:" conclude,—"I have the honor to be, Madam, your obedient, humble servant." Address a letter to "Mrs. Senator [give the name, then give the town and state]."

Speaker of the House.—Commence,—"Sir:" conclude,—"I have the honor to be, Sir, your obedient, humble servant." Address a letter to "The Honorable [give the name], Speaker of the House of Representatives;" or, "The Honorable the Speaker of the House of Representatives [then give the town and state]."

The Wife of the Speaker of the House.—Commence,—"Madam:" conclude,—"I have the honor to be, Madam, your obedient, humble servant." Address a letter to "Mrs. Speaker [give the name], Washington, D. C."

Representatives in Congress.—Commence,—"Sir:" conclude,—"I have the honor to be, Sir, your obedient [or humble] servant." Address a letter to "The Honorable [give the name], House of Representatives, Washington, D. C."

The Wives of Representatives.—Commence,—"Madam:" conclude,—"I have the honor to be, Madam, your obedient servant." Address a letter to "Mrs. Congressman [give the name, then give town and state]."

The Chief Justice.—Commence,—"Sir:" conclude,—"I have the honor to be, Sir, your obedient, humble servant." Address a letter to "The Honorable [give the name], Chief Justice of the United States [give town and state];" or, to "The Honorable the Chief Justice of the United States."

The Wife of the Chief Justice.—Commence,—"Madam:" conclude,—"I have the honor to be, Madam, your obedient, humble servant." Address a letter to "Mrs. Chief Justice [give name, add town and state]."

Justices of the Supreme Court.—Commence,—"Sir:" conclude,—"I have the honor to be, Sir, your obedient, humble servant." Address a letter to "The Honorable [give name], Justice of the Supreme Court [add town and state]."

Wives of Supreme Court Justices.—Commence,—"Madam:" conclude, "I have the honor to be, Madam, your obedient, humble servant." Address a letter,—"Mrs. Justice [give name, add town and state]."

Foreign Ambassadors.—Commence,—"Sir, Your Excellency:" conclude,—"I have the honor to be, Sir, your Excellency's most obedient, humble servant." Address a letter "To His Excellency, ————, Ambassador from the Court of [give the court or country];" or, it might be "Envoy Extraordinary and Minister Plenipotentiary to [or from] the Court of [or, 'H. M., the King of ————']."

A Foreign Consul.—Commence,—"Sir;" conclude,—"I have the honor to be, Sir, your obedient, humble servant." Address a letter "To ————, Esq., U. S. Consul to ————, [state the country, as, for example, 'Her Britannic Majesty'], at [give the place, as, for instance, 'Liverpool, England']."

FOR STATE OFFICIALS.

To a Governor.—Commence,—"Sir, Your Excellency:" conclude,—"I have the honor to be, Sir, your most obedient, humble servant." Address a letter "To His Excellency [give name], Governor of [give the state, then give the city and state]."

To a Governor's Wife.—Commencement and conclusion, the same as for the President's wife. Address a letter to "Mrs. Governor [give name, then give town, or city, and state]."

To a Lieutenant-Governor.—Commencement and conclusion, same as for Governor. Address a letter to "The Honorable [give the name], Lieutenant-Governor of [give state, then add the town, etc]."

A Lieutenant-Governor's Wife.—Commencement and conclusion, the same as for the wife of the President. Address a letter to "Mrs. Lieutenant-Governor [give name, etc.]"

A State Senator.—Commencement and conclusion, the same as for Governor. Address a letter to "The Honorable [give name], State Senator [then give town, etc.]"

State Senators' Wives.—Same form as for United States senators' wives.

State Representatives.—Commencement, conclusion and address, same as for representatives in Congress.

Wives of Representatives.—Commencement and conclusion, same as given for the wives of senators. Address a letter to "Mrs. Honorable [give name, town, etc.]"

State Supreme Court Judges.—Same as for Judges of the United States Supreme Court.

Wives of Judges of State Supreme Courts.—Same as wives of Judges of United States Supreme Court.

Other State Officers.—Commencement and conclusion, the same as for Governor. In addressing a letter, give the title "Honorable," then the name, and then the office held; as, for example,—"The Honorable W. O. Blank, State Treasurer, Springfield, Ill."

Other Official Persons.—In formally addressing any one with an official title (like the President of a Board of Education, etc., etc.), commence a letter with "Sir," as that is more formal than the "Dear Sir," and conclude with "I have the honor to be, Sir, your obedient [or humble] servant." In addressing the envelope, the title "Honorable" is given, then the name, and then the office he holds, thus: "The Honorable A. B. So-and-so, President of the Board of Education, Chicago, Ill.;" or, "Chancellor of the State University, Syracuse, N. Y." A judge is of course addressed

as "Judge Sidney Drake," and a mayor as "Mayor William Brown." The growing American custom is to address the wife with the husband's title, as, for example,—"Mrs. Judge Drake," or "Mrs. Mayor Brown."

MILITARY OFFICERS.

In addressing military officers the commencement of a formal letter is "Sir," and the conclusion is, "I have the honor to be, Sir, your obedient, humble servant." In addressing a letter always give the official title, as for example, "Brigadier-General John A. Smith," or "Colonel William Black," or "Lieutenant George Stone." The wives have their husbands' titles, as, "Mrs. Colonel Brown." The commencement and conclusion of letters to such ladies is the same as for the wives of Senators, which we gave.

NAVAL OFFICERS.

The same forms are used for the commencement and conclusion of letters as for military officers. In addressing letters to them the title is given, as "Rear-Admiral Porter," or "Lieutenant Briggs." The same forms or rules apply in addressing their wives as for those of military officers.

THE CLERGY.

An Archbishop:—Commence,—"My Archbishop:" conclude,—"I have the honor to be, with the highest respect, your Grace's most obedient, humble servant." Address the envelope "To His Grace, the Archbishop of ———, [then give town and state]."

To a Bishop:—Commence.—"My Honored Bishop:" conclude,—"I have the honor to be, Bishop, your most obedient, humble servant." Address a letter,—"To the Right Rev. the Bishop of ———."

To Clergymen:—Commence,—"Reverend Sir:" conclude,—"I have the honor to be, Reverend Sir, your obedient [or humble] servant." Address a letter,—"To Rev. John Jones [then add 'D. D.,' or 'LL. D.,' or both, if he is entitled to them, or address him as "Rev. Dr. Jones."] In addressing a clergyman whose christian name is unknown, the form is "Rev. Mr. Jones," when, if his name was known, it would be "Rev. John Jones."

One clergyman writing to another with whom he has little acquaintance beyond being in the same profession, frequently adopts the form, "Rev. and dear Sir." After exchanging one or two letters, he adopts the "Dear Sir."

MISCELLANEOUS TITLES.

Various titles of a miscellaneous character are used in addressing letters and notes of invitation, and we offer the following list, which will include most titles of that kind:

His Excellency and Mrs. J. A. Garfield.
Governor and Mrs. Richard Oglesby.
Hon. and Mrs. William M. Evarts.
Rev. (or Rev. Dr.) and Mrs. Leonard W. Bacon.
Professor and Mrs. J. H. Mather.
Dr. and Mrs. W. O. Brown.

If the wife also has a title, one of the following may be the form:

Drs. Geo. H. and Ellen O. Howard.
Rev. O. B. and Mrs. Dr. J. E. Frost.
Mr. W. H. and Mrs. Dr. H. F. Briggs.

In addressing a lady alone the following are the forms:

Mrs. Rev. John W. Sampson.
Rev. Mrs. Geo. Stone, or Rev. Mrs. Julia F. Stone.
Rev. Miss Abbey S. Smith, or Rev. Abbey S. Smith.
Miss Dr. Mary B. Cole, or Dr. Mary B. Cole.

His Eminence is applied to a Cardinal.
His Grace is applied to an Archbishop.
Right Rev. is applied to a Bishop.
Very Rev. is applied to a Vicar General.
Rev. is applied to a Clergyman, Priest or Rabbi.
D. D. is applied to a Doctor of Divinity.
LL. D. is applied to a Doctor of Laws.
Dr. or M. D. is applied to a Physician or Surgeon.
Dr., D. D. S., or D. M. D., is applied to a Dentist.
D. M. is applied to a Doctor of Music.

Prof. is applied to College Professors, Teachers and eminent Scholars and Scientists, who are specialists in any branch of learning.

His Excellency is applied to the President of the United States, the Governor of a State, and the Ministers to or from our country.

The term Honorable is applied to the Vice-President, members of the Cabinet, Senators and Representatives, heads of Departments and their Assistants, Lieutenant Governors, members of a State Legislature, Consuls, Mayors of cities and Judges of Law Courts.

FOREIGN TITLES.

The Queen (or King):—Commence—"Madam [or Sir]:" conclude—"I have the honor to be, with the profoundest veneration, Madam [or Sir], your Majesty's most faithful subject and dutiful servant." Address the envelope—"To the Queen's [or King's] Most Excellent Majesty."

Members of Royal Family:—Commence—"Sir [or Madam]:" conclude—"I have the honor to be, Sir [or Madam], your Royal Highness' most obedient, humble servant." Address envelope—"To His [or Her] Royal Highness."

A Duke or Duchess:—Commence—"My Lord Duke [or My Lady]:" conclude—"I have the honor to be, my Lord Duke [or Madam], your Grace's most obedient, humble servant." Address envelope, "His Grace, the Duke of ———," or "Her Grace, the Duchess of ———."

Marquis or Marchioness:—Commence,—"My Lord Marquis [or My Lady]:" conclude,—"I have the honor to be, my Lord Marquis [or Madam], your Lordship's [or Ladyship's] most obedient, humble servant." Address the envelope, "The Most Noble, the Marquis [or Marchioness] of ———."

Earl or Countess:—Commence,—"My Lord [or My Lady]:" conclude,—"I have the honor to be, Sir [or Madam], your most obedient, humble servant." Address envelope,—"To the Right Honorable the Earl of [or Countess of] ———."

Viscount or Viscountess:—Commence,—"My Lord [or My Lady]:" conclude, same as for Earl. Address envelope,—"The Right Honorable the Viscount [or Viscountess] of ———."

Baron or Baroness:—Commence,—"My Lord [or My Lady]:" conclude, same as for Earl. Address envelope,—"The Right Honorable the Lord [or Lady] ———."

Archbishop:—Commence,—"My Lord Archbishop:" conclude,—"I have the honor to be, my Lord Archbishop, with the

highest respect, your Grace's most obedient, humble servant." Address envelope, "To His Grace, the Lord Archbishop of ———."

Bishop:—Commence,—"My Lord Bishop:" conclude,—"I have the honor to be, my Lord Bishop, your Lordship's most obedient, humble servant." Address envelope,—"To the Right Rev., the Bishop of ———."

Widows of Peers, if the successors to the title are married, are addressed, "Her Grace, the Duchess Dowager of ———," or "The Most Noble, the Marchioness Dowager of ———."

Baronets, in order to distinguish them from Knights, are addressed thus: "Sir H. Grey, Bart."

A Knight would be addressed, "Sir J. Jones, Kt."

Right Hon. is applied to the members of the Privy Council, the Lord Provost of Edinburg and the Lord Mayors of London, York and Dublin, during their continuance in office.

Honorary titles of "K. G.," "K. C. B.," "M. P.," etc., may be added to a name. When there is more than one title applicable to the same person, it is customary to give one only, and include the others under an "etc." Thus, for example, "H. R. H., the Prince of Wales, K. G., etc."

The title Lady is prefixed to the name of those women whose husbands are Knights or higher in rank, or whose fathers are Earls or higher.

All the sons of Dukes and Marquises, and the eldest sons of Earls, have the title of Lord and Right Honorable, and their wives are addressed accordingly.

The younger sons of Earls, and the sons of Viscounts and Barons, are styled Esquire and Honorable. The daughters and sons' wives are also *Honorable.*

ANSWERING LETTERS.

It is as disrespectful not to answer a letter promptly as it is not to reply when spoken to. If a letter is disrespectful or insulting it should be returned at once to the writer, but otherwise it should receive a prompt answer. In business letters especially, promptness in replying is very important.

In answering letters it is customary to first acknowledge the receipt, and mention the date, of the letter to which you are replying. In business letters the substance of the letter is also frequently given before proceeding with the answer. Some form like the following is often used: "I am in receipt of your esteemed favor of the 15th inst., inquiring the price of my farm. In reply I would say, etc." Another form would be: "I have just received, on my return to the city after a short absence, the letter you did me the honor to write on the 25th ulto." Friendly letters would begin more as follows: "Dear Hattie,—I received on yesterday your welcome letter of the 14th inst."

When several inquiries are made in a letter, a careful and detailed reply should be made to each one, going over the letter point by point. In business letters, certainly, one cannot be too careful and explicit.

It is not good form for two persons to write in the same letter. Great intimacy with the one addressed may at times excuse it, but it is rarely allowable.

LETTERS OF CONDOLENCE.

These are probably among the most difficult letters any one is called upon to write. Some people seem to have a natural gift for writing friends at such a time, but others are at a loss what to say. At such times no high-sounding or stilted phrases should be used, and all straining after effect should be avoided. The open wounds must be touched gently if they are to be soothed instead of irritated. Labored attempts to "administer consolation" are out of place. What is needed is a simple and genuine expression of sympathy.

Letters of condolence should be written as soon as possible after hearing of the affliction or misfortune which has overtaken a friend. Some authors insist that

letters of condolence should be written on black-edged paper, but others do not, and we do not think the best form requires it.

Answering letters of condolence promptly is not demanded. The afflicted ones are often in little mood for writing, and their feelings should not be taxed to reply to all letters received at such a time.

The following letter, sent by Thomas Jefferson to John Adams, on the death of the latter's wife, is a model in its form and spirit, and may interest our readers:

MONTICELLO, Nov. 13, 1818.

The public papers, my dear friend, announce the fatal event of which your letter of October the 20th had given me ominous foreboding. Tried, myself, in the school of affliction, by the loss of every form of connection which can rive the human heart, I know well and feel what you have lost, what you have suffered, are suffering, and have yet to endure. The same trials have taught me that for ills so immeasurable, time and silence are the only medicine. I will not, therefore, by useless condolences, open afresh the sluices of your grief, nor, although mingling sincerely my tears with yours, will I say a word more where words are vain, but it is some comfort to us both that the time is not far distant at which we are to deposit in the same cerement our sorrows and suffering bodies, and to ascend in essence to an ecstatic meeting with the friends we have loved and lost, and whom we shall still love and never lose again. God bless you and support you under your heavy affliction.

TH. JEFFERSON.

LAFAYETTE TO JEFFERSON, ANNOUNCING THE DEATH OF HIS WIFE.

ANTEUIL, Jan. 11, 1808.

My dear Friend:—The constant mourning of your heart will be deepened by the grief I am doomed to impart to you. Who better than you can sympathize for the loss of a beloved wife? The angel who for thirty-four years has blessed my life, was to you an affectionate, grateful friend. Pity me, my dear Jefferson, and believe me, forever, with all my heart,

Yours,

LAFAYETTE.

[Although not strictly a letter of condolence, this is a letter of mourning, and we place it under this head. It will doubtless interest many readers by its touching pathos.]

TO A DAUGHTER ON THE DEATH OF A CHILD.

My darling Emma:—Oh, how my heart aches for you! I feel as though my own loss was almost as much as yours. I cannot write much—I am blinded by my tears. Oh! that I could be with you, to hold you in my arms and mingle my tears with yours. May God comfort you, my darling—that is our only refuge.

MOTHER.

LETTER TO A FRIEND ON HEARING OF A REVERSE OF FORTUNE.

MOBILE, Ala., Dec. 5, 1889.

My dear Mary:—I am deeply pained to hear of your husband's sad and sudden loss of property. I hoped that with his experience and knowledge of business he would not become involved in speculation. Do not look at matters as hopeless, but try and sustain your husband in his misfortune, and let him feel that his wife can cheerfully part with luxuries that are often more highly prized than they deserve. Your character is still unchanged, and your friends esteem you as highly as ever. By economy and well-directed effort your husband may soon regain his position.

Trusting that your calamity may not prove as bad as at first anticipated, and that your prospects may soon brighten, I am,

Your devoted friend,

JULIA B. THOMPSON.

To MRS. MARY BLACK, Atlanta, Ga.

TO A FRIEND AFTER SUSTAINING A LOSS BY FIRE.

FRANKFORT, Ky., June 19, 1889.

My dear Hopkins:—I am sincerely sorry to hear of the destruction of your store by fire. I understand you were only partially insured, but trust you will not be seriously embarrassed. The spirit with which reverses are met shows the mettle of the man, and with your ability and perseverance I doubt not you will soon be in better shape than ever before. In the meantime be assured of my warmest sympathy, and, if I can be of further assistance to you, do not hesitate to let me know.

Very truly yours,

JOHN W. DRAPER.

To FRANK HOPKINS,
Lexington, Ky.

LETTERS OF CONGRATULATION.

These may be written to a friend on receiving intelligence that any good fortune has befallen him, or upon the occurrence of any joyous event in his life. They

may be brief, and should be free from all taint of envy or foreboding. No irrelevant matter should be introduced, and certainly no bad news, to mar the cheerfulness of the note. No high-sounding or insincere phrases should ever be used, but a merry—or, possibly, an exultant—tone may pervade the letter.

Such letters should be sent as soon as possible after the occurrence of the events which call them forth.

Unlike letters of condolence, these letters should be answered as promptly as circumstances will allow.

A FORMAL LETTER OF CONGRATULATION.

Mr. and Mrs. Howard desire to offer their heartfelt congratulations to Mr. and Mrs. Stuyvesant on the convalescence of Miss Stuyvesant, and to express the hope that she will soon be restored to her usual good health.

95 Argyle Place,
Dec. 15, 1889.

FORMAL CONGRATULATION ON THE BIRTH OF A SON.

Mr. and Mrs. Brownell desire to tender their hearty congratulations to Mr. and Mrs. Slason upon the fulfilment of their wish for a son and heir.

SUNNYSIDE, May 10, 1889.

CONGRATULATING A YOUNG LADY ON HER BIRTHDAY.

MEMPHIS, June 20, 1889.

My dear Hattie;—I awoke, this morning, with the recollection that this is your birthday, and I cannot allow the day to pass without sending you my sincere congratulations on the completion of another year of your sunny life.

You are now just reaching an age when you will be able to appreciate the benefits and pleasures of social life, and I sincerely hope that each recurring anniversary will bring you increasing happiness, and the possession of that high health which will contribute so much to your enjoyment.

Your sincere friend,

MAY B. WILLIAMS.

To MISS HATTIE BROWN, 95 Bishop Court.

CONGRATULATING A FRIEND ON HIS MARRIAGE.

FORT WORTH, Texas, June 19, 1890.

My dear George:—I have just received your card giving me notice of your marriage. Accept my hearty congratulations on the joyful event. Knowing as I have, your long and devoted attachment, I am the more rejoiced at its happy culmination in marriage. I sincerely hope that each succeeding year may find you happier than the one before, and that life's richest blessings may be showered upon you. Cordially yours,

FRANK CARROLL.

To GEORGE HARDING, Dallas, Texas.

CONGRATULATING A FRIEND ON HIS GOOD FORTUNE.

ATLANTA, Ga., Oct. 3, 1890.

My dear Jones:—I have just learned of your promotion to the position of cashier in the bank. No one has noted your rapid advancement with more pleasure than your old room-mate. I know you merit all the preferment you have yet received, and hope this is only the prelude to something much better. No one rejoices, or will rejoice more at your success, than

Your sincere friend,

JOHN GOBLE.

To HENRY JONES, Nashville, Tenn.

SOCIAL AND FRIENDLY LETTERS.

The easy, graceful and prompt letter writer will usually have many friends, and retain them. In these days, however, the long-drawn-out letters of olden times are not in favor, shorter letters having taken their place. In social and friendly letters a free, easy and unconstrained style is the most suitable—a style free from formality and pedantry. In writing to one's friends, all sorts of little details may be given. These things give life to the picture and to those who feel a personal interest in one's welfare they are nearly always inter-

esting. Those at home who write to absent members of the family can hardly be too minute, as there will be some association in memory with each little thing, while those who are among strangers and writing home will increase the charm of their letters by making the sketches of their new life and surroundings vivid. The limpid flowing style, however, which seems so easy and graceful when read, is not usually acquired without some effort.

One thing about which people should be very careful, is scolding or fault-finding in letters. These things are bad enough when spoken, but on paper they are infinitely worse, and may rise up and face one long after the spoken word would have been forgotten. When angry, one should avoid pen, ink and paper, as he would a nest of vipers. So, also, the fretful and complaining spirit may prompt to the most unfortunate results, as in the case of the letters of Jane Welsh Carlyle.

As cheerful a tone as possible should be maintained in letters. Of course, in seasons of misfortune and bereavement, any one who writes naturally, must allow his feelings to appear in his letters, and at such times one's friends are glad to sympathize and console, but on all ordinary occasions a cheerful and hopeful tone is vastly better than the doleful, dolorous style.

Following is a letter written by Sir Walter Scott to his son, which is a very good specimen of a family letter.

ABBOTSFORD, 22d October, 1824.

My Dear Charles:—I am glad to hear you are safely settled at college—I trust with the intention of making your residence there subservient to the purposes of steady study, without which it will be only a waste of expense and leisure. I believe the matter depends very much on a youth himself, and, therefore, hope to hear that you are strenuously exerting yourself to hold an honorable situation among the students of your celebrated university. Your course will not be unmarked, as something is expected from the son of any literary man; and in this case I sincerely hope these expectations will be amply gratified.

I am obliged to Mr. Hughes for his kind attentions in your favor, as I dare say that any one to whom he introduces you will be acquaintance worth cultivating. I shall be glad to hear that you have taken up your ground at college, and who are like to be your set. I hope you will make your way to the clever fellows and not put up with doldrums. Every man soon falls behind who does not aspire to keep with the foremost in the race.

I have little domestic news to tell you. Old Maida died quietly in his straw last week after a good supper, which, considering his weak state, was rather a deliverance. He is buried below his monument, on which the following epitaph is engraved—though it is great audacity to send Teviotdale Latin to Brazenose:

"Maidæ marmoræ dormis sub imagine Maida,
Ad januam domini; sit tibi terra levis."

Thus Englished by an eminent hand—

"Beneath the sculptured form which late you wore,
Sleep soundly, Maida, at your master's door."

Yesterday we had our solemn hunt and killed fourteen hares, but a dog of Sir Adam's broke her leg, and was obliged to be put to death in the field. Little Johnnie talks the strangest gibberish I ever heard, by way of repeating his little poems. I wish the child may ever speak plain. Mamma, Sophia, Anne and I send love. Always your affectionate father,

WALTER SCOTT.

We also give a letter written by the poet, Thomas Gray, to his mother:

LYONS, October 13 (N. S.), 1739.

Dear Mother:—It is now almost five weeks since I left Dijon, one of the gayest and most agreeable little cities of France, for Lyons, its reverse in all these particulars. It is the second in the kingdom in bigness and rank; the streets are excessively narrow and nasty; the houses immensely high and large (that, for instance, where we are lodged has twenty-five rooms on a floor, and that for five stories); it swarms with inhabitants like Paris itself, but chiefly a mercantile people, too much given up to commerce to think of their own, much less a stranger's diversions. We have no acquaintance in the town, but such English as happen to be passing through on their way to Italy and the south, which at present happen to be nearly thirty in number. It is a fortnight since we set out from hence upon a little excursion to Geneva. We took the longest road, which lies through Savoy, on purpose to see a famous mountain called the Grand Chartreuse, and had no reason to think our time lost. After having traveled seven days very slow (for we did not change horses, it being impossible for a chaise to go post in these roads) we arrived at a little village, among the mountains of Savoy, called Eschelles, from thence we proceeded on horses, who are used to the way, to the mountain of the Chartreuse. It is six miles to the top; the road runs winding up it, commonly not six feet broad; on one hand is the rock with woods of pine trees hanging overhead, on the other, a monstrous precipice, almost perpendicular, at the bottom of which rolls a torrent, that sometimes tumbling among the fragments of stone that have fallen from on high, and sometimes precipitating itself down vast descents with a noise like thunder, which is still made greater by the echo from the mountains on each

side, concurs to form one of the most solemn, most romantic, and the most astonishing scenes I have ever beheld Add to this the strange views made by the crags and cliffs on the other hand; the cascades from many places throw themselves from the very summit down into the vale and the river below, and many other particulars impossible to describe; you will conclude we had no occasion to repent our pains.

LETTERS OF INTRODUCTION.

Letters of introduction should be brief. They are always left unsealed, so that the bearer can easily see what is written. We explained in our chapter on "Introductions" (which see) the etiquette regulating the giving, presenting and receiving of such letters. The envelope should be addressed in the following form:

Mrs. Horace Williams,
98 Newport Ave.,
St. Louis,
Introducing *Mo.*
Miss Alice Brown.

It is always well to explain a little about the character or business of the one bearing the letter of introduction, and some graceful and complimentary remark is always in good form. Such explanations give the recipient of the letter some clue to act upon.

The form for a letter of introduction is usually about as follows:

BOSTON, May 19, 1889.

My dear Mrs. Mead:—I take great pleasure in introducing to you my old friend and schoolmate, Miss Ellen Fisk. She expects to spend a few months in your city, and I am confident you will derive much pleasure from her acquaintance. Any attention you can show her will be warmly appreciated by

Yours sincerely,
OLIVIA A. CARROLL.

To MRS. J. O. MEAD,
New York.

A very terse form for a letter of introduction would be as follows:

SPRINGFIELD, Mass., May 9, 1889.

Dear Mr. Brown:—The bearer of this note, Mr. A. B. Cole, is my old school teacher. Any courtesies you can show him will oblige

Yours very truly,

To MR. F. O. BROWN, MARY B. HOLMES.
Boston, Mass.

INFORMAL INVITATIONS.

In our chapter on "Invitations, Acceptances and Regrets," we discussed quite fully the matter of formal invitations. Informal invitations, however, must, of course, be shaped largely by the relations of the parties and the nature of the occasion; but, even in these, no lack of courtesy should ever be shown. We give two or three specimens, designed more for suggestion than anything else. They are designed merely to illustrate the informal style:

INVITATION TO A PICNIC.

Dear Hattie:—If the weather is propitious, we design, in connection with a few of our friends, to have a picnic at "The Dells" next Thursday. Carriages will start from Mrs. Crosby's at nine o'clock. Can we count on the pleasure of your company? Come if you can. We will retain a seat for you in our carriage.

Sincerely yours,

Oct. 19, 1889. CLARA GOBLE.

INVITATION TO A CROQUET PARTY.

My dear Tom:—The girls are planning a croquet party for next Friday afternoon at three o'clock. Can we count on you? Miss Jones says she must play on your side, as otherwise she is sure of defeat. We shall be much disappointed if you can not come.

Sincerely yours,

To THOMAS HORTON. FRANK SPOONER.

INVITATION TO A PICNIC PARTY.—A LADY TO A GENTLEMAN.

My dear Mr. Brown:—My cousins from Hartford are visiting me now, and this perfect summer weather has induced us to plan a picnic to Ogden Grove for next Wednesday. We will start about ten A. M., and the present plan is to return by moonlight. If you can join us we shall be most happy to have you. We have a vacant seat for you in our carriage. Can we expect you?

Yours sincerely,

To Mr. G. G. BROWN. EMMA HARDING.

ANSWER TO THE LATTER.

My dear Miss Harding:—Your kind invitation for the picnic next Wednesday is just received. I have been longing to spend a day in the country for some time, and it will afford me great pleasure to attend. I will call at your house promptly at 9:45.

Yours sincerely,
G. G. BROWN.

To Miss Emma Harding,
92 Ogden Ave.

ANSWER TO INVITATION TO LUNCH.

My dear Mrs. Jones,—
It will afford me great pleasure
to dine with you next Wednesday
at one o' clock.
With kind regards, believe me
Sincerely yours,
Julia M. Slack.

95 Arcade Court,
Saturday.

BUSINESS LETTERS.

Business letters should be brief, but clear and to the point. The time of business men is valuable, and they do not care to waste it reading long, rambling letters. At the same time clearness should not be sacrificed nor essential points omitted in the effort to be brief. It is always best to carefully read over a business letter before sending, to be sure that no mistake has been made, and that no essential point has been omitted. A copy should be kept of all important letters.

The request to answer or forward goods "by return mail" has come to be regarded by many business men as a mere matter of form, and if any emergency really exists requiring promptness, it is better to state the reason; as, for example, in ordering a book one might say, "You will oblige me by sending it by return mail, as I want it for a birthday present on the 15th inst." Any merchant will exert himself to be prompt if he sees there is really some urgent reason for it.

Do not send articles of value or money (except very small amounts) in an unregistered letter. Be sure the letter is correctly addressed, and that it has sufficient stamps on it, before mailing it. In every business letter have your name and address clearly given, so that a reply can be sent without trouble. Be particular to see that the envelope is clearly and correctly addressed.

The following forms which we give are mainly intended to be suggestive to our readers:

A LETTER SUBSCRIBING FOR A MAGAZINE.

DAYTON, O., Dec. 22, 1889.

Messrs. Harper & Bros.,
New York:

Gentlemen:—I enclose herewith draft for four dollars, for which please send me the "Bazar" for one year, from Jan. 1st next.

Address:
MISS JANE WILLIAMS,
74 Hubbard Street, Dayton, O.

Yours respectfully,
JANE WILLIAMS.

LETTER ORDERING GROCERIES.

SENECA, Kas., Oct. 5, 1888.

Messrs. Jones & Black,

Gentlemen:—Please deliver the following groceries to the bearer, with bill for the same:

2 lbs. Java coffee, roasted (not ground);
3 lbs. granulated sugar;
2 cakes Ivory soap.

Charge to our account, and oblige,

Yours respectfully,
JULIA A. HUNT.

LETTER OF INQUIRY ABOUT A SERVANT.

19 Adams St., Toledo, O., Dec. 10, 1890.

Dear Madam:—Bridget Mahaffey applies to me for the position of cook, and refers me to you for information about her character and competence. I am particularly anxious to get a reliable woman this time, as my last cook occasioned me much trouble. Any information regarding her qualifications will be thankfully received. I am, Madam,

Your obedient servant,

To Mrs. H. E. Clark, ANNIE SLOAN.
18 Bishop Court.

ANSWER TO THE ABOVE.

Toledo, Dec. 11, 1890.

Dear Madam:—In reply to your favor of yesterday, asking about Bridget Mahaffey, I beg to say that she has served as my cook for about a year. I found her entirely competent, and believe her to be honest. She left me (much to my regret) on account of ill-health. I am, Madam,

Your obedient servant,

To Mrs. Annie Sloan, HELEN CLARK.
19 Adams Street.

APPLICATION FOR A SITUATION.

St. Louis, Mo., May 10, 1889.

Messrs Hunt & Jones,
Cincinnati, O.

Gentlemen:—I am informed by my friend, Mr. J. G. Brooks, that he is going South on account of ill-health, and that you will need a type-writer to fill his position. I would like to apply for the situation. I have had three years experience, and refer you to my employers, Messrs. Hubbard & Spencer, 19 Arch St., as to my ability. I prefer working in Cincinnati, as I have relatives there. Hoping you will consider my application favorably, I am,

Respectfully yours,
GEO. O. SLOSON.

As every one should be familiar with the forms for notes and receipts, we give the forms herewith:

A PROMISSORY NOTE WITHOUT INTEREST.

$200. Dallas, Tex., May 4, 1889.

Sixty days after date I promise to pay to William Spooner, or order, at the First National Bank, Two Hundred Dollars. Value received. John Howard.

If the note is intended to draw interest, that should be added by saying, "with interest at six (or whatever it may be) per cent." Unless the interest is mentioned none can be collected.

A JOINT NOTE.

$100. Los Angeles, Cal., May 9, 1889.

Two months after date we jointly promise to pay William Hammond, or order, One Hundred Dollars; value received.

George Harding.
H. O. Pratt.

A RECEIPT ON ACCOUNT.

$400. San Francisco, May 3, 1889.

Received of Mary Curtiss, Four Hundred Dollars, on account.

M. D. Walker.

A RECEIPT IN FULL OF ALL DEMANDS.

$500. New Orleans, June 18, 1889.

Received of John Carruthers, Five Hundred Dollars, in full of all demands to date. S. M. Higgins.

A DUE BILL.

$100. Chicago, April 1, 1890.

Due Helen Briggs, or order, One Hundred Dollars.

George Cardy.

A SIGHT DRAFT.

$100. Boston, May 10, 1889.

At sight, pay to G. O. Claflin, or order, One Hundred Dollars, and charge to account of William Slack.

To F. E. Bryant,
Tiffin, O.

FORM FOR A TIME DRAFT.

$300. ATLANTA, June 12, 1890.

At twenty days' sight, pay to David Strong, or order, Three Hundred Dollars, and charge the same to the account of

B. F. BRACKETT.

To SMITH & WILLIAMS,
New Orleans, La.

FORM FOR A BILL.

RICHMOND, Va., May 10, 1889.

John R. Jones,
To William Black, Dr.

To 10 lbs. granulated sugar,	@	8c.,	$ .80
" 15 " Rio coffee,	@	25c.,	3.75
" 2 " Japan tea,	@	$1.00.,	2.00
			$6.55

NOTES ASKING OR DECLINING FAVORS.

It is often necessary or desirable to ask favors of others. Such notes should be clear and simple, and, while avoiding all appearance of begging, there should be no indication of any lack of appreciation of the favor solicited. When a request is granted, it should be done without implying that the recipient is placed under any obligations thereby—rather intimate that it is a pleasure to grant it. A refusal should be delicately worded, and, if possible, the reason for refusing should be given. Never wound another's feelings when it can be avoided.

REQUESTING THE LOAN OF A BOOK.

TUESDAY, Feb. 10, 18—.

Dear Hattie:—Will you kindly loan me your copy of "The Treasury of Poetry?" I want to refer to some of the poems it contains, and I will return it in a few days. Assuring you I shall appreciate the favor, I am,

Yours sincerely,
MARY F. WELLS.

To MISS HATTIE BEMIS.

REPLY GRANTING THE FAVOR.

WEDNESDAY, Feb. 11, 18—.

My dear Mary:—I am very glad to loan you the book you ask for, and send it by the bearer. On March 1, I am to read some selections from it, but shall not need it until then. Hoping it will be of service to you, I am,

Yours cordially,

HATTIE BEMIS.

To MISS MARY F. WELLS.

AN UNFAVORABLE ANSWER.

WEDNESDAY, Feb. 11, 18—.

My dear Mary:—I regret that the book you ask for is already loaned to another of my friends. If it is returned soon I will send it at once to you. Regretting that I am compelled to delay my compliance with your request, I am,

Very sincerely yours,

HATTIE BEMIS.

To MISS MARY F. WELLS.

ASKING FOR A LETTER OF INTRODUCTION.

LEXINGTON, May 14, 18—.

Dear friend Carrie:—I start for Richmond on the 20th, and expect to be detained there some three months. Will you kindly give me a letter of introduction to your old friend, Mrs. Vernon? I shall esteem it a great favor as I am unacquainted in the city. I hope to see you before I go.

Your sincere friend,

MARY F. CARROLL.

To MRS. CARRIE ROBBINS.

NOTE ASKING A LOAN OF MONEY.

CAIRO, May 15, 18—.

My dear Sir:—I was unfortunately induced to sign a note with an old friend of mine, and find myself suddenly called upon to pay it. I find I need ($200) two hundred dollars more than I have on hand to meet the demand. Can you loan me that amount until July 1st? The interest on my street-railway bonds is due on that date, and I can then easily repay you. If it will inconvenience you at all, pray do not hesitate to decline; but if it does not inconvenience you, the short loan will greatly oblige,

Yours very truly,

HOMER D. LOOMIS.

To MR. SETH LAMSON.

LETTERS OF RECOMMENDATION.

As such letters are intended as indorsements of character designed to induce others to repose trust or confidence in another, they should never be given to unworthy persons from a good-natured indisposition to

refuse. One should politely decline to give such a letter when there is the least question about the worthiness of the party desiring it. To knowingly induce another, although a stranger, to trust an unworthy person is to be a party to a fraud.

LETTER RECOMMENDING A COOK.

FRANKFORT, July 18, 18—.

This is to certify that the bearer of this letter, Miss Mary Mahaffey, has been in my employ for three years, serving as cook. She does all kinds of cooking well, is honest and obliging, and gave me entire satisfaction.

CAROLINE F. SANFORD.

LETTER RECOMMENDING A BOOK-KEEPER.

ERIE, Pa., Jan. 3, 18—.

Mr. Howard Williams, the bearer of this letter, has been acting as my book-keeper for the last five years. He is an excellent penman, a correct accountant, honest, industrious and a gentleman of most exemplary habits. I can cheerfully recommend him to anyone, and he certainly has my best wishes.

JOHN M. FLOYD.

NOTES RELATING TO GIFTS.

As we have explained in our chapter on "Presents and Borrowing," it is usual to accompany a gift with the donor's card, or else to send a note. See page 67 for a good form for a card accompanying a Christmas or New Year's gift. We give a few forms for notes.

NOTE ACCOMPANYING A BIRTHDAY GIFT.

18 ARCHER AVE., June 23, 18—.

My dear Hattie:—Will you kindly accept the accompanying trifle as a token of my sincere regard? Wishing you many happy returns of your birthday, I am,

Very sincerely your friend,

CARRIE S. HOLMAN.

To MISS HATTIE FELLOWS.

NOTE ACCOMPANYING A NEW YEAR'S GIFT.

17 OGDEN PLACE, Dec. 31, 18—.

Dear Mr. Snow:—Will you kindly accept the accompanying copy of Longfellow's Poems, together with my best wishes for a very prosperous and happy New Year?

Cordially yours,

MARY A. FORD.

To MR. JOHN SNOW.

ANSWER TO THE LATTER.

50 Ada St., Jan. 1, 18—.

Dear Mrs. Ford:—The beautiful copy of Longfellow's Poems you so kindly sent me is just received. Longfellow has always been a favorite of mine, and I anticipate many hours of pleasure perusing this volume—a pleasure which will always be increased whenever I think of the donor. Wishing you a very happy New Year, I am,

Sincerely yours,
JOHN SNOW.

To Mrs. Mary A. Ford.

NOTE ACCOMPANYING A BOUQUET.

Miss Hanson sends kind regards to Miss Jackson, and begs her to accept the accompanying bouquet.

86 Harrison Ave., May 24.

ANSWER TO THE LATTER.

Miss Jackson returns her sincere thanks to Miss Hanson for the beautiful bouquet, and gratefully appreciates her kind expression of good will.

75 Ann St., May 24.

NOTE ACCOMPANYING A SILVER-WEDDING GIFT.

35 Waverly Place, Oct. 9, 18—.

My dear Mrs. Howard:—I have received your kind invitation to be present at your Silver Wedding on Tuesday next, and it will give me great pleasure to attend and offer my congratulations with the others present. Kindly accept the accompanying menu-holder, as a small token of my affection and esteem.

Your affectionate friend,
ELLEN M. BANGS.

To Mrs. Mary Howard.

ANSWER TO THE LATTER.

45 Drexel Ave., Oct. 10, 18—.

My dear Miss Bangs:—The beautiful menu-holder which you so kindly sent me has been received. Please accept my warmest thanks for your kind remembrance, and the expressions of affection and esteem which accompany it. Mr. Howard joins me in kind regards.

Sincerely your friend,
MARY B. HOWARD.

To Miss Ellen Bangs.

NOTES OF APOLOGY.

In the exigencies of life, notes of apology are sometimes necessary. They should be prompt, clear, and evidently sincere, and the reason should always be given for failing to meet your engagement. Never delay in

making an apology, as that would often be almost as bad as the original offense. A prompt apology, offered in the right spirit, should always be accepted.

APOLOGIZING FOR NOT ATTENDING AN ENTERTAINMENT.

28 Boylston Ave., Jan. 25, 18—.

My dear Mrs. Brownell:—I fully expected to attend your party last evening, but during the afternoon I was seized with an unusually violent attack of sick-headache (to which I am subject at times), and I was utterly unable to go. I had looked forward to the event, and anticipated much pleasure, and I was sorely disappointed at my compulsory absence.

Hoping all the others derived the highest enjoyment from the occasion, I am, Sincerely yours,

CLARA O. WINANS.

To Mrs. Mary Brownell, 86 Ashland St.

APOLOGIZING FOR INJURING A BORROWED BOOK.

43 Anson Place, Jan. 18, 18—.

My dear Mr. Higgins:—We had a very narrow escape from a very serious calamity at our house last week. A kerosene lamp in our parlor was upset, and the oil caught fire. Fortunately, it was extinguished before the flames extended to any other room, but I regret to say that the copy of Ruskin's "Modern Painters" which you so kindly loaned me was completely drenched with water. I send another copy herewith, and sincerely hope your copy was not especially prized as a gift, or from association. Assuring you that I highly appreciate your kind thoughtfulness in extending me the loan, and that I deeply regret that the book met with such a sad misfortune, I am,

Very sincerely yours,

JULIA M. BARNETT.

To Mr. Ralph Higgins.

APOLOGY FOR NOT KEEPING AN APPOINTMENT.

19 Ada Street, Aug. 15, 18—.

My dear Mrs. Howell:—I must apologize for not keeping my engagement with you yesterday afternoon, but about two o'clock a runaway horse upset a buggy in front of our house and threw the occupants on to the sidewalk. One of them, a lady, was picked up unconscious and carried into our sitting-room. A doctor was summoned, restoratives applied, and in the evening she was able to be carried to her own home. At first we feared the worst, but we now hope she will suffer no permanent injurious results from the accident. I extremely regret breaking my engagement, but, considering the circumstances, I trust you will pardon me. Cordially yours,

FRANCES E. HOOD.

To Mrs. Julia Howell.

EXCUSING A CHILD FROM SCHOOL.

THURSDAY, Jan. 18, 18—.

Miss Clara Adams:—Hattie has been confined to the house for two days with a very severe cold, and on this account you will please excuse her absence from school.

Yours respectfully,
MARY SNOWDEN.

NOTES OF POSTPONEMENT.

These notes should be sent out immediately, when it becomes evident that a postponement is necessary. Always state the reason for postponing the party—and the reason should be weighty enough to justify the change of plans.

NOTE POSTPONING AN EVENING PARTY.

Mrs. Brackett regrets that the sudden and severe illness of her daughter [or state whatever the cause may be] necessitates the postponement until her recovery, of her evening party of Thursday the 21st inst.

NOTE POSTPONING A LAWN-TENNIS PARTY.

AUGUST 11, 18—.

My dear Mr. Jones:—The lawn-tennis party for next Thursday (the 14th) has been postponed until the following Wednesday (the 20th). Mr. Briggs has been suddenly called out of town for a few days, on business, so that he cannot be with us if we meet on Thursday; and, as he is so good a player and a general favorite, we think all would rather postpone the party for a few days than meet without him.

Hoping you will meet with us on Wednesday the 20th, I am,

Cordially yours,
MARY O. HOWARD.

To MR. HENRY JONES, City.

MISCELLANEOUS FORMS.

While we cannot attempt in this work to give forms of notes for *all* the occasions arising in social and business life, we have endeavored to give such as will meet the ordinary needs of our readers, and we now offer a few miscellaneous forms which may be helpful and suggestive to some.

LETTER ANNOUNCING AN ENGAGEMENT.

ATLANTA, May 16, 18—.

My dear Helen:—I presume you will not be much surprised to hear that I am engaged to Archibald Holland. You once jokingly commented on his attentions to me, and we have recently become engaged. His character is unexceptionable, and his prospects for business success are now very flattering, although he has had many obstacles to overcome in getting his present start. I am confident you will be pleased at the announcement that we hope soon to be married. With kind regards to your sister, I am, believe me,

Cordially your friend,

GRACE MANNING.

To MISS HELEN FRENCH.

ASKING A FRIEND TO ACT AS BRIDESMAID.

NASHVILLE, Tenn., June 15, 18—.

My dear Mary:—As you well know, John has been anxious to have our wedding take place early in the fall, and we now expect it will occur Oct. 25th. Can you act as one of my bridesmaids at that time? I thought of asking all the bridesmaids to wear light tarlatan dresses. Would that be convenient for you? Assuring you that I shall be much disappointed if you cannot act, I am, believe me, Your sincere friend,

JULIA A. GRAYSON.

To MISS MARY CROWELL.

REQUESTING A GENTLEMAN TO ACT AS A PALL-BEARER.

ALBANY, Nov. 18, 18—.

MR. WILLIAM TAYLOR,
18 Capital Hill.

Dear Sir:—The funeral of Mr. John Mason will be held at his late residence, 14 Lincoln St., on Saturday next, at three P. M., to proceed to Woodlawn Cemetery. It is the family's request that you act as one of the pall-bearers.

Yours very truly,

JOHN BROWN.

LETTER ASKING A FRIEND TO STAND GODMOTHER.

91 ONTARIO ST., June 13, 18—.

My dear Mrs. Franklin:—My baby is to be christened at St. Paul's Church, on Thursday, the 18th. Presuming on our long friendship, I venture to ask you to act as godmother. I know very well how great a favor I am asking, but among all my friends there is no one whose character I would rather have my baby emulate, or whose advice and counsel I would rather have her follow.

Assuring you that I shall be highly gratified if you can grant the request, I am, Your sincere friend,

MARY A. FALLOWS.

To MRS. AUGUSTA FRANKLIN.

AUGUSTA,
Empress
of Germany.

ELIZABETH,
Empress
of Austria.

MARGHERITA,
Queen of Italy.

VICTORIA,
Queen of England.

MARIA CHRISTINE,
Queen of Spain.

MARIA HENRIETTA
Queen of Belgium.

LOUISE.
Queen of Denmark.

SOPHIA,
Queen of Sweden and Norway.

MARIA PIA.
Queen of Portugal.

THE QUEENS OF EUROPE.

PART III.

SUGGESTIONS

ABOUT THE

TOILET, BEAUTY and HEALTH.

A Popular, yet Scientific Treatise on the Cultivation and Preservation of Beauty and Health, and on Remedying Physical Defects; giving Reliable Recipes for Toilet Preparations of Various Kinds and discussing the Use and Abuse of such Articles.

PUBLISHER'S NOTE.

IT HAS been the Publisher's desire to have the subjects of the toilet and toilet preparations treated in this work in a thoroughly practical and perfectly reliable manner, if possible; and so, after this article was in manuscript, he had it carefully revised by a skillful and highly educated physician, with instructions to allow no indorsement or recommendation of injurious or questionable preparations, and this physician made many additions and suggestions. Certainly great pains have been taken to prepare an article giving all needed information on these subjects, which may be consulted by its readers with entire confidence. We hope it may prove helpful to that large class who desire to treat these matters rationally; and, while avoiding all injurious nostrums to avail themselves of the benefits of legitimate toilet preparations.

ABOUT BEAUTY.

E DOUBT if there is a woman on earth who does not desire to be beautiful. An instinct, deeper than reason, makes her crave it, for beauty is to a woman what strength is to a man, and it gives her a charm for the other sex which all women delight in. Long before the advent of man on earth, Nature began to develop in the direction of the beautiful. The flowers flamed out in brilliant colors which attracted the insects, and the birds and quadrupeds began to be influenced in their sexual selection by their sense of beauty.

To the cultivated eye all Nature seems radiant with beauty. The delicate shades of blooming flowers, and the glowing tints of the sunset sky, are not exceptional, but only parts of the one great plan. Nature seems fairly prodigal with her loveliness. We see it alike in the lavish beauty of the butterfly's wing, in the radiant plumage of birds, and in the harmonious blending of the landscape hues. The flower that blooms only for a day, and fades away to be seen no more, is painted with an elaborate care worthy to last forever. Each changing season—spring, with its restful green and its blossoming buds; summer, with its ripening grain and blooming flowers; autumn, with its mellow tints and its resplendent and changing foliage; and winter, with its marvelously beautiful crystals and its pure and glistening snow and ice—each comes to us clothed in robes of radiant beauty. Nothing is too ephemeral, or too deeply hidden from

the eye of man, to escape the delicate touch or the lavish care of Nature's art. The whole universe seems to be glowing with beauty as our eyes are opening to its entrancing loveliness. And in the midst of all this prodigal display of beauty in all its forms, shall women remain indifferent or content with less than their full meed? While it almost seems, at times, as though Nature was formed for beauty alone, so all-pervading and universal is it, shall women, fully sensible of its charm, be indifferent to its power, or is it wrong or foolish for them to seek to acquire it?

At the very first glimpse we get of man on earth, we see him attempting to decorate and adorn his person before he began to think of dress.

In all nations, men, with their unfolding æsthetic sense, have been led captive by beauty, and poets and painters have delighted to picture and sing its praises. No woman is conscious of being ugly without a feeling of mortification and a sense of loss. "An immense number of ugly women," says Mrs. Haweis, "are ill-tempered because they are ugly." Even those with brilliant intellectual endowments, which in some measure compensate for the lack of beauty, feel a sense of envy in beholding the charms of those more favored than themselves. Madame De Stael (see her portrait elsewhere), brilliant as she was, said she would gladly exchange her mental endowments for Madame Recamier's beauty, for, while she could only draw those of culture and learning, Madame Recamier led all classes of men captive. (We give her portrait elsewhere.) Now, an instinct which is thus deeply rooted in woman's nature must be well founded; nor can it be wrong for her to endeavor to supplement Nature's gifts, or supply her short-comings, within reasonable limits. Even the school-girl, feeling the advantage of an attractive appear-

ance, seeks to enhance her charms with various devices, although, through ignorance of the best ways to produce effects, she often renders herself ridiculous. Beautiful women strive to retain their charms, and never realize that they are waning without a pang of regret. "The desire to be beautiful is instinctive, because we were all meant to be so," says Miss Frances E. Willard, "though so ruthlessly defrauded of it, on the material plane, by the ignorant excesses of our ancestors and the follies of our own untaught years." To try, as far as we are able, to help our readers to overcome the consequences of these "ignorant excesses," and to enlighten them, so that they may not commit more of these follies, is one of the aims of this work.

Because many vulgar people have bedaubed and bedecked themselves with a coarse and revolting lack of taste, much contempt and contumely has been heaped on the arts of the toilet. Such practices cannot be defended. But why, on this account, should we hesitate to supplement or remedy defects of nature in these regards more than in others? If a child is born with a club foot, we call in the aid of surgery and straighten it; if a tooth is out, we replace it; and why, on the same principle, should we not seek to cover and remove other blemishes? Every one knows of cases where it would be a positive relief to friends and acquaintances if art could hide some blemish that is an eye-sore.

The care with which a young lady makes her toilet when expecting a call from some desirable suitor, shows her sense of the importance of making herself as attractive as possible; but, after marriage, too many women become careless and indifferent about their personal appearance. If we could read the hearts of men, and reveal their secrets, we should find that much of their discontent and dissatisfaction with their wives has its

source in their neglect of those little arts which add so much to their loveliness. No home can be what it should be while the wife and mother neglects all those little amenities which come from refinement and intelligence, and which combine to make her charming in person and manners. In saying this we have no desire to ignore those high qualities of mind and character which are the flower of our civilization. It is not the refined and cultured woman who is careless and indifferent about her appearance; on the contrary, it is almost invariably the ignorant and uncultivated.

Beauty of face and form alone—mere physical beauty—that is not enhanced by education and intelligence, and ennobled by religious principle, is like the jewel in the swine's snout—it loses a large part of its charm for the want of an appropriate setting. But while we by no means lose sight of the supreme importance of high character, we yet feel that it is a duty to preserve and develop that beauty which has always been the delight of men, and for which, in all past ages, they have been willing to live and fight and die. "The road to lasting love is paved with lasting beauty," says Finck.

The foundation of all beauty is health. Thus, Dr. Pritchard says that "the idea of beauty of person is synonymous with that of health and perfect organization." The rich color of cheek and lip, the bright and sparkling eye, the well-rounded form—what are these but the outward emblems of perfect health? While the pale and sunken cheek, the dull eye and the emaciated form, betoken the presence of some wasting disease. Not only does disease thus show itself, but also all our emotions leave their imprint on the countenance. "There is not any virtue the exercise of which, even momentarily, will not impress a new fairness upon the features," says Mr. Ruskin. Every smile of delight,

every noble aspiration, every gleam of intelligence, impresses itself on the plastic features, while every scowl of hate, and every evil emotion, leaves its trace. We all know the coarse and repulsive features which are produced by a career of dissipation, and the calm and sweet expression which comes from a life of ministering to others. Compare, for instance, the faces which we give elsewhere in the pictures of the Madonna and St. Mary, with the brazen and furrowed features of some hardened slave of sin. The importance, therefore, of obeying the laws of health, and of developing the intellectual and spiritual faculties, will be apparent to all, for these things tend in the direction of physical beauty. We know of no art which will transfer the bewitching smile of innocence and virtue to the hardened face of vice, or the rosy glow and elastic step of health to the listless victim of dissipation.

"If educators and parents," says Finck, "would impress on the minds of the young the great truth that good moral behavior and the industry which leads to intellectual pre-eminence are magic sources of youthful and permanent personal beauty, they would find it the most potent of all civilizing agencies, especially with women."

"Without beauty it is impossible to win. It has been well and wisely said:

> 'The beautiful are never desolate,
> But some one always loves them.'

The truth of this saying early forced itself on my attention," writes Miss Frances E. Willard, who is undoubtedly one of the most brilliant women of our day. (See her portrait, which we give elsewhere.)

In these pages we shall attempt to offer such practical suggestions as will help our readers to remedy defects,

preserve from too early decay those charms which are the delight of their possessors, and develop those features essential to beauty. In compiling these hints we have endeavored to give the latest and best available information.

THE STANDARD OF BEAUTY.

In various countries, and in different ages of the world, the standards of beauty vary. Among the Chinese a belle must be fat, with very small feet, small eyes and high cheek bones. In Abyssinia the women are admired in proportion to their size—the fatter the better. Among the savages, various deformities lend attractions to their women—as the Arracan, for example, who desires a hole in the lobe of the ear of the fair damsel he idolizes, large enough to thrust his hand through; and other savage races pierce the lips, nose, etc. These differences are, however, due to a lack of taste, and with the advance of culture there is a tendency toward a uniform standard of beauty. Thus, Mr. Ruskin, in his "Modern Painters," says (speaking of the changes of opinion going on) that "those changes are from variations of opinion to unity of opinion—that, whatever may be the difference of estimate among unpracticed or uncultivated tastes, there will be unity of taste among the experienced;" and another writer says: "The more we become cultivated the more our tastes focus upon a single type." An old poem, written by Jean Nevisan, thus summarizes the physical requirements of beauty:

"Three things white: the skin, the teeth and hands;
Three black: the eyes, the eyebrows and lashes;
Three red: the lips, the cheeks, the nails;
Three long: the body, the hair and hands;
Three short: the teeth, the ears and feet;
Three large: the bust, the head and brow."

MADAME RECAMIER.

BEAUTY OF FORM.

The first thing to be considered is beauty of form. Schopenhauer insists that a beautiful form is even more potent as an inspirer of love than a handsome face. It is certain that a fine figure with a plain face is quite as strong an attraction as a beautiful face with a bad figure. Many of the defects of form are inherited, while others are the result of the manner of life of the individual. Bow or bandy legs may be caused by allowing the child to walk too young, and uneven shoulders by letting children lie chiefly on one side, or in adults by their manner of sitting at the desk or work. Sleeping with the head high is a frequent cause of round shoulders, and studying in a stooping position is another. So the work in factories, behind the counter, at the sewing machine, or whatever it may be, is apt to leave some trace if too long persisted in without some effort to counteract the deforming effect. Those who are relieved from the necessity of labor idle away their time and pine under the effects of indolence and *ennui*, letting their faculties wither away for the lack of that healthy exercise and effort which they need to maintain them in the full glow of health, and those who should be the pictures of womanly vigor fade away and languish as soon as their less favored sisters. That beauty is not always the accompaniment of wealth and worldly station is well known to every observer of life. See, for example, the portraits of the queens of Europe, which we give elsewhere.

Those who would preserve or develop beauty of figure should take an abundance of exercise, and to obtain the best results therefrom it should be pleasureable and in the open air. Gymnastic exercises, while beneficial, are apt to be monotonous, and often they are

taken in badly ventilated rooms, which partly neutralize their good effect. All the out-door exercises, like riding, driving, rowing, skating, tennis, swimming, and so on, tend to develop the figure and give it that grace and fullness which is essential to beauty. To derive the best results from any exercise the interest should be excited and maintained. For this reason those exercises in which several can engage at the same time, or that special form for which the individual has special aptitude, or liking for any reason, is always the most beneficial. Listless and perfunctory exercises lose half their value.

Skating is a very healthy exercise. That high medical authority, the London *Lancet*, says: "Beyond question, skating is one of the finest sports, especially for ladies. It is graceful, healthful and stimulating to the muscles. . . . . To skate well is a very high accomplishment indeed, and perhaps one of the very best exercises in which young women and girls can engage with a view to healthful development." Dancing, also, which has been called the "poetry of motion," is an excellent exercise, giving grace to the carriage and developing the muscles.

But there is one exercise which, take it all in all, probably surpasses any other, and which possesses the advantage of being within the reach of any one, and that is walking. When brisk and animated it calls into play more muscles than any other single exercise, and it necessitates the drawing of long breaths of fresh air, thus expanding the lungs and re-vitalizing the blood. In England walking is more fashionable and popular than in America, and it is undoubtedly one cause of the rosy complexion and healthful vigor of the English women. In all our cities, people, both young and old, take the street cars every day, when it would be far better for

them to walk. When going down town shopping, or when going to or from the day's work, if a large proportion of those who ride would walk, they would in a few months gain a store of health that would give a new interest and zest to life. In this place we can only call the attention of our readers to the value of walking as an exercise, and advise them to practice it whenever they can. The present popularity of all outdoor amusements, such as tennis, is a very encouraging sign to the admirer of beauty in women.

Fresh air, cleanliness of person, sunshine, exercise and sleep—these are the five great necessities for the development of health and beauty. And they will not only produce their beneficial effects on the body, but the mind will also be calmed and re-invigorated, for many a sour and peevish woman is sour and peevish because her nerves are unstrung and her health is impaired.

ON DEVELOPING BEAUTY AND GRACE IN CHILDREN.

THERE is no mother who desires beauty for herself who does not also desire it for her children, and many of those who have been denied by nature the possession of this charm have learned its value and would gladly confer it, if possible, on those they love with all a parent's devotion. It is an undoubted fact that the body, as well as the mind, is more easily impressed and moulded in childhood than in later years, and those who wish to have handsome and well-formed children should devote attention to their physical as well as their intellectual and moral development. It is within the power of the mothers, by a little wise forethought and care, to largely mould the outward grace and beauty of their children. These things are not altogether mysterious gifts of the fairies—nor of Providence—but they come in obedience to certain laws, as do most of our blessings in life. One fact, which has been clearly brought out by modern investigation, is the power of heredity. Each child is but one link in a long chain of succession, and to remedy many of its defects it would be necessary to go back to the grand-parents. But while, in common with all intelligent writers, we recognize the full force of these laws, so that if asked how to have healthy and beautiful children we should say, "Begin with the grand-parents," we yet believe that many, or most of these defects may be largely overcome by judicious early

training. Did space permit we would like to write at length on this matter. But while we cannot here attempt to give an exhaustive discussion of the subject, we may, perhaps, in passing, throw out a few suggestive hints to our readers.

And, first, we would urge on every mother desiring robust and comely children the duty of nursing them herself; that is, of course, if she is healthy and able to undertake the duty. If not, great care should be exercised in selecting a wet-nurse. The whole after life of a child may be influenced by thoughtlessness here. Scrofulous, cancerous and rheumatic tendencies, as well as diseases too horrible to name, may be conveyed in a nurse's milk. Negligence by the mother here is well-nigh unpardonable, and may entail a life-long woe. When weaned, the milk of cows, goats, or asses, with some light farinaceous food should form the staple of the child's food for at least a year. No kind of alcoholic drink should ever be given a child. Beer is very injurious to the complexion. Mr. Milton, in his work on "Hygiene of the Skin," says: "Of all the pestilent habits, that of giving boys and girls beer, is, perhaps, the worst. There are other habits which do their work more rapidly, but . . . . the use of beer is everywhere and always sowing the seeds of mischief. . . . The grown-up patient pays the penalty of a mistake begun, it may be, fifteen or twenty years before. In my own experience this has been particularly noticeable as affecting the skin, kidneys and nervous system. The skin becomes thick, muddy and pimply, a fact evinced by the speedy improvement which ensues from merely leaving off malt liquors, without making any other change. . . . . Cider, though it does not induce so much visible disturbance of the constitution, is almost as bad for the skin." The best drinks for children are

milk and water—tea, coffee, cocoa and chocolate all being bad, causing heart-burn and headache, and having a tendency to render the skin yellow and opaque looking.

Every morning a tepid bath should be given, using only the purest and best soap, and rubbing the child well from head to foot with a Turkish bath towel. The friction will stimulate the circulation and keep the skin healthy.

If children are to have clear complexions and healthy, well-developed bodies, they should, from the earliest infancy, be supplied with an abundance of pure, fresh air and good nourishing food. The nursery should be well ventilated, spacious and light, and should face the morning sun if possible. Let the infants roll and tumble about on the floor as much as they like. but do not be too ambitious to set them on their legs or see them walk. The bones are then comparatively soft and plastic, and a strain may cause "bow legs," feeble ankles, curvature of the spine, or some similar deformity. They should not begin systematic gymnastic exercise before the age of five years, but as soon as they are strong enough they may begin some rhythmic exercise of the body, arms and legs. The clothes worn by children should hang from the shoulders, and the young body should never be cramped and deformed by corsets or any other artificial pressure. The stockings should be held up by suspenders from the shoulders, and never by garters, either above or below the knee. They impede the circulation and may cause varicose veins. Children should wear broad-toed shoes, with heels not more than half an inch thick. Never let them wear high-heeled or pointed-toed shoes, unless you prefer deformity to beauty.

Give girls an abundance of out-door exercise. Those who live in the country may run and play in the fields

and over the hills, but those in towns should be encouraged in all the healthful sports. Tennis and archery develop the muscles, and should be encouraged by parents. Swimming is a very healthy exercise, and those who live in a city would do well to send their girls to a swimming-school, if possible. During the summer holidays, if a trip is taken to the seashore, or into the country near a lake or stream, let them go in bathing often. Encourage them to stay in the open air and sunshine as much as possible during their holidays. Skating is a very healthy exercise. There is hardly any better for those who live in a climate where it can be enjoyed.

Horseback riding is regarded by most physicians as one of the best exercises for girls. It will expand the chest, develop the muscles, and give tone to the system, and it inspires confidence and gives grace of movement. It is an excellent remedy in cases of general debility and a tendency to hysteria and nervous disorders. But girls should not ride much before they are ten or twelve years old. Do not mount a child on a tricky or vicious horse, but a good animal is in every way preferable to an old, lifeless relic of a long-past youth.

Dancing is a very healthy exercise, giving grace and freedom of motion, and developing the muscles. Still, the associations of the ballroom are such that many parents object to it. We are talking, now, purely from the standpoint of hygiene, and not of morals; but it is a pity the amusement could not be freed from its objectionable features.

Walking is one of the best of exercises for girls, if it is brisk and made interesting. A daily walk, taken from a sense of duty, will not benefit any one half as much as one taken with some object in view.

Another thing which will aid greatly in giving sym-

metrical development to the body (and there is no beauty without this) is some system of in-door calisthenics or gymnastics. The Swedish or Ling system is as good as any, or that given in Taylor's "Health by Exercise," or Blakie's "How to Get Strong." The following is one of the simplest and best systems, and we submit it to those of our readers who do not have access to larger works:

First. — Describe a circular movement with each arm, twenty times in succession. Extend the arms forward, outward and upward, thirty times in succession, taking eight or ten deep inspirations between each series.

Second.—Execute a circular movement from the waist, swaying the upper part of the body slowly around, the hands resting on the hips, thirty times.

Third.—Extend the leg as nearly at right angles with the body as possible, twelve times each side, taking eight or ten deep inspirations between each series.

Fourth.—Extend and bend the foot twenty times each side; perform the gesture of reaping or sawing thirty times; bend each knee rapidly twenty times; take eight or ten deep inspirations.

Fifth.—Raise the arm swiftly and rapidly, as in the act of throwing a lance, twelve times in succession; throw out both arms simultaneously twenty or thirty times; take eight or ten deep inspirations.

Sixth.—Trot on one spot, resting the hands on the hips, and lifting the feet briskly, one to three hundred times. Take eight or ten deep inspirations.

Seventh.—Jump, with the hands on the hips and the body erect, fifty or a hundred times. Take eight or ten full inspirations.

These exercises should be performed in a well ventilated room, uncarpeted and free from furniture, if possible; but where this is not convenient it is not necessary. The best time of day is before breakfast or

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during the forenoon. The dress worn must be light and free from ligatures, giving the body free play, and the shoes should be light and heel-less. The movements should be vigorous and hearty, with intervals of rest between them, and they should take a good half hour. The exercise must, however, be limited by the person's strength. For weakly girls, or those suffering from temporary and periodic indisposition, the movements must be modified or curtailed. All distress, pain or exhaustion, must be avoided. In taking the deep inspirations draw the breath in slowly through the mouth, keeping it nearly closed. Fill the lungs full, hold the breath an instant, and let it escape with a spurt. Some writers advise drawing in the breath at such times through a quill, but that is unnecessary. Puckering up the lips, as in the act of whistling, answers the same purpose—necessitating the drawing in of the breath *slowly.*

Those who desire to rear children with full, round, well-developed chests, should teach them to practice the taking of these deep inspirations several times a day. It is surprising how rapidly flat and hollow chests will round out under this practice. This custom formed during their growing years will be of great benefit, even if the other exercises we recommend for developing the muscles are not practiced. A full, well-developed chest, is of very great value to both the health and beauty of its possessor. To stimulate children to practice this exercise it might be well to offer them a prize for each inch added to the circumfrence of their chests. Measure their chests with a tape and keep a record of the gain.

Do not put stays of any kind on children before the age of fourteen or fifteen. During the years of growth the bones are comparatively plastic and the development of the figure should not be impeded by any artificial

bandages, whether corsets, garters, or the weight of clothes hung from the hips. The clothes of children should depend from the shoulders.

It will be readily seen that the object of the directions thus far given is to develop the muscles and give rotundity, agility and suppleness to the limbs; to expand the chest and give increased capacity to the lungs; to equalize the circulation and to create and preserve beauty of form. The human figure as Nature designed it, and as painters and sculptors delight to represent it, is a Divine creation, and it is a shame to cramp, pad and distort it. The clothes should be made to protect and adorn the body, instead of cramping the body to fit the clothes, and the fashion (now fortunately going out of date) which prefers the wasp-like waist to the one planned by Nature, is better violated than observed. Those Greek maidens who swam and dived like sea-nymphs, who ran in their public games, and who even hunted on foot, as did Arcadian Atalanta, were justly renowned for their beauty, grace, and the magnificent coutour of their forms. And when they became wives and mothers they gave birth to a race of men who for their manly strength and vigor, their patriotism, their intellectual quickness and philosophical insight, and their artistic taste and power of execution, will stand as ideals for the human race for all time to come.

Miss Frances E. Willard, in her little work on "How to Win," gives extracts from her girlish diary which show the free, romping, untrammeled out-door life which she led as a child, and which undoubtedly contributed largely to that firm health and physical development which has been no small factor in enabling her to accomplish her very remarkable work of later years.

While children should be allowed to play in the open air, it is best to protect the faces of girls with

broad-brimmed hats or sun-bonnets, to keep them from becoming freckled, as these blemishes are sometimes hard to remove. An excellent preservative for the complexion is to rub a little cold cream, or almond oil, on the exposed parts—face, neck and hands or arms—*before* going out into the sun. Cold cream or glycerine rubbed on the face and hands at night, and washed off in the morning with pure soap, will remove the traces of a day's exposure to the wind and sun. Dirt will also affect the skin, and the use of oatmeal and plain food promotes the health and improves the child's complexion.

The teeth should be brushed regularly. Use a soft brush, as the enamel is delicate in childhood and easily injured by a very stiff one. On the first appearance of decay take the child to a dentist and have the tooth filled. The traditional "stitch in time" may save the tooth, the loss of which would be a permanent disfigurement. If the teeth are irregular they can often be straightened by frequent efforts to push them into their place. In time they will yield to the pressure and assume the desired position.

A luxuriant head of hair is considered a great ornament to women, and a little attention bestowed on that of children will well repay the time and trouble. The hair may be kept short for the first few years of life, and the head frequently washed and brushed. Never use the fine tooth comb, so popular with some. It irritates the scalp. Wash the head frequently (at night is the best) with soft water, into which a little ammonia is poured—about three tablespoonfuls to a basin of water being the best proportion. There is no better tonic for the hair for children or adults. Dry the head thoroughly after washing it. After the age of five or six years the hair may be allowed to grow, but it should be carefully and

regularly washed, dried and brushed. If the end of the hair is cut off frequently, say once a month or so, it will grow much longer than if it is left uncut. It is only necessary to trim off a very little—perhaps half an inch —clipping off all split or forked ends.

HOW TO CURE A PUG NOSE

A pug nose is often a source of great mortification, but it can be easily cured in childhood by a very simple appliance that any one with a little ingenuity can make and use. All that is needed is a piece of elastic wood, about $1\frac{1}{2}$ in. long, $\frac{3}{4}$ in. thick, and 1 in. deep. Cut out a wedge-shaped piece a little less in diameter than the thickness of the nose at its center or fleshy part. It will then be something like a clothes pin. Its method of use is to spring it open and then slip it over the bridge of the nose on to the flesh below. It will be held in place by its elasticity. It should be applied at night and left on until morning. Do not have it so tight as to be painful. The gentle pressure will in time force up the depressed or sunken part of the nose, and with patience a pug can easily be converted into a Grecian nose, or almost moulded at will by perseverance. Metallic machines are made for this purpose, but they are somewhat expensive, and the simple appliance described above will do the work nearly as well. As the cartilages are soft in childhood, daily manipulation with the fingers—that is pressing on the side of the nose and trying to crowd it up in the center—will in time mould it into better shape.

A SUGGESTION ABOUT LARGE EARS.

Large ears often have a most disagreeable way of standing out from the head, thus bringing them into un-

fortunate prominence. If they are trained to lie close to the side of the head they will not be so noticeable. If any one thus afflicted will wear a band—an elastic band, or strap of webbing—from the lower part of the back of the head obliquely up across the ears to the top of the brow, for a few hours each day, they will in time train the ears to stay back near the head. The wearing of caps and hats by children which rest on the ears and crowd them away from the head, will often cause them to stand out in an unsightly manner, and parents should carefully guard against this.

THE COMPLEXION.

IN DISCUSSING the subject of the toilet one of the first things to interest our readers, we doubt not, will be the complexion. No face can be really beautiful without a fine complexion; and this is not usually attained without some attention to the conditions which favor it. Madame Recamier, who had a most delicate complexion, was reared by a mother versed in all the arts of the toilet, who took the utmost pains with her daughter.

Among the blemishes most fatal to the complexion are sunburn, tan, freckles, roughness, wrinkles, eruptions, moth-spots and various discolorations caused by disorders of the health. These various affections will be treated on hereafter, under their appropriate heads; but as many of the discolorations of the skin can be directly traced to imperfect action of the liver, it is very important that the diet should be properly regulated, sufficient exercise taken, and any tendency to constipation at once attended to, as that is a primary cause of most of the eruptive skin affections.

Another point to which we would call attention is the importance of frequent bathing of the entire body, to remove impurities and keep the pores of the skin open and in healthy activity. No invariable rules for bathing can be laid down, as the constitutions of different individuals vary so much. Skin which is neglected until the pores become clogged cannot perform its functions properly, and the system must suffer in conse-

quence. It is essential to the health that the whole body be thoroughly washed with soap and water at least once a week, and probably, in most cases, once a day would be better.

Care, anxiety and fretting also affect the complexion, besides leaving their imprint on the countenance; so that, as far as possible, a calm and even temper should be maintained by those who would preserve their charms, and they should cultivate a cheerful temper and learn to look on the bright side of things.

IMPORTANCE OF PURE WATER.

The simplest, and possibly the best, of all the artificial aids to the complexion, is to use nothing but pure water (rain or distilled water) for washing the skin. Some of the most noted beauties of the world have tried this practice and tested its value. Ninon de l'Enclos, the great French beauty, who at the age of eighty was still handsome, never used any other cosmetic for her face. Diane de Poitiers (whose portrait we give) who, at the age of sixty-five, still preserved her charms, bore testimony to the same simple custom, and commended its observance to others; and the Princess of Wales (see her portrait elsewhere), who has the most beautiful complexion, which has stood quite remarkably the wear and tear of time, uses nothing but distilled water, in which she bathes night and morning.

Dew-water, which was in olden times so highly praised and valued for toilet purposes, and to which was attributed a peculiar charm, doubtless derived its chief value from being of the nature of distilled water —soft and pure. It is said that Adelina Patti (her portrait appears in our pages) has used dew-water for years, and will use nothing else for washing her face.

It is undoubtedly excellent; but we believe rain or distilled water to be equally beneficial, and they can be much more readily obtained.

Water-melon juice.—Another wash of a somewhat similar nature (although containing salts which add to its virtue), and which has been long used and highly prized by Southern ladies who well understand its virtues, and one which possesses undoubted excellence, is the juice of the water-melon. After being exposed to the sun and wind during a drive, sail, or other outing, the juice of a melon will soothe and allay the burn and whiten the skin. The juice from both the pulp and rind is used. Washing with it cleanses the skin and makes it soft and clear. The white pulp, next the red, is sometimes crushed and bound on the skin to whiten it, with excellent results.

The lime and magnesia in hard water (the presence of which makes it hard) combine with the stearic acid of soap and form an insoluble stearate of lime. Nothing could be worse than this for the complexion. It is of a greasy nature, and, filling up the pores of the skin, makes them widen and crack under its influence. It is probable that the skin cannot be washed perfectly clean except in rain water, or some water from which the chalky alkaline salts have been artificially removed. The skin acts as a kind of external lung, throwing off by the perspiration the effete and poisonous matter of the system; and so important is this to the health that a man would die in a few hours if the pores were closed by painting his body with a coat of varnish. The necessity of keeping the pores open and at work will, therefore, be evident to all.

So many diseases can be traced directly to impure water, that if, for both drinking and the toilet, only rain or distilled water was used, the improved health and

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appearance of the community would soon be apparent to every one. All the water needed for these purposes in an ordinary family can be furnished by a small still that can be bought for five dollars. Queen Victoria uses nothing but distilled water for her toilet, and no one who has ever enjoyed such a luxury would willingly dispense with it. A simple substitute for a still may be improvised by any one. Take a tea-kettle with a close lid and fasten a pipe of lead or rubber to the spout, and let the pipe run through a pail of cold water into a jar or any vessel for holding the distilled liquid. The steam from the tea-kettle, in passing through the pipe, is condensed in the pail of cold water, and runs pure into the jar. In houses which are heated by steam, distilled water is easily obtained from the steam pipes.

Another method of clearing and softening water is as follows: Prepare about a gallon of lime water by mixing in slacked lime until it has dissolved all it can hold. Let it stand until it becomes clear, and then draw it off from the residuum at the bottom. Pour this into about nine gallons of the water you wish to soften, and the lime will unite with the chalk, if there is any present, and a deposit of carbonate of lime will be precipitated. In about six hours, if left undisturbed, a pure and soft water will be obtained, which can be used for washing with comfort and safety.

Distilled water can be purchased, in any of our cities, for a few cents a gallon, by those who wish to use it. The readiest way to obtain soft water, for most of our readers, however, will probably be to use rain water, which can be easily caught for the purpose.

IMPORTANCE OF PURE SOAP.

Of nearly as much importance as the water, probably, is the soap. Cheap soap is responsible for the ruin of

numberless complexions, simply because cheap soap is not pure. A soap which is both cheap and highly perfumed is almost certainly bad. Diseased fat and corrosive alkalies are used in the manufacture of these cheap articles, and many diseases of the skin can be directly traced to their use. Most of the medicated soaps are also humbugs, and many of them are positively injurious to the skin. In some of them the "medicinal" quality is a blind, disguising the use of inferior ingredients. Carbolic soap does not usually contain enough carbolic acid to act as a disinfectant (putting a few drops of carbolic acid in the water used for washing is much better than relying on the prepared soap), and the tar and other soaps so often recommended are worse than useless. There is nothing better for the skin than pure, unmedicated soap—the purer the better. Probably the best of the cheaper soaps is white castile. It is made of a vegetable oil (olive oil), and saponified with soda, giving it a detergent quality which the potash soaps do not possess. It is mildly alkaline, which is an advantage.

TOILET WASHES—VARIOUS KINDS.

Various articles are more or less used by different people for toilet washes:

Ammonia—Some people add a little ammonia to the water used for bathing. It is cleansing and slightly stimulating.

Borax is a very useful accessory to the toilet, and is slightly alkaline and very cleansing. It is dissolved in the water used for washing.

Oatmeal is often used, and it makes a very pleasant toilet article. It is emollient, will tend to keep the skin soft and prevent chaps, and may often be substituted for soap to good advantage. Thousands of people, in Ireland

and Scotland, habitually use oatmeal in place of soap, and they are noted for the beauty of their complexions. No doubt the phosphatic salts, in which it is rich, aid its detergent effect, in combining with and removing the oily matters and impurities from the skin. See our chapter on the hands.

Bran is sometimes put into the water used for washing, and, being somewhat rough, it stimulates the skin by friction when it is afterwards rubbed.

Benzoin is probably one of the best toilet articles for the skin. It is fragrant, medicinal, and tends to whiten the complexion. It may be used in the proportion of two ounces of benzoin to one pint of alcohol, or in the "Virginal Milk" elsewhere given.

On no account should any liquid wash be applied to the face, containing metallic powders or earthy substances. They cause the skin to harden, shrivel and become rough and blotched.

COSMETICS.

Cosmetics (the word is derived from the Greek, *Kosmeo*, I adorn) are artificial preparations used to beautify the person. They have been used from the most ancient times, and many of the preparations used at present are credited with a great antiquity. Their use has fluctuated from the greatest popularity to the most scornful condemnation. In times of luxury they have usually been in favor, and in Rome, during her luxurious era, their use was carried to an extreme; but always, with the advent of plainer modes of life, they have been little used. Many cosmetics are very injurious to the skin, but a few of them are harmless. Among refined and cultivated people they are only used in moderation.

It may be well to caution our readers against the use of cosmetics the preparation and ingredients of which they are wholly ignorant. While this article has been in preparation our attention has been called to an analysis of a widely-advertised "balm" for the complexion, the sale of which has been pushed with unusual skill and energy. The manufacturer has loudly advertised that it was "warranted to contain neither lead, bismuth nor arsenic." This is true, but an analysis shows that it *does* contain about two and one-quarter grains of *corrosive sublimate* to four ounces of water. The habitual use of this preparation could not fail to injure the skin of any lady, and a too free use would destroy her beauty and produce most serious results. And yet the manufacturer has contrived to get the endorsement of many distinguished people, who were foolish enough to endorse a preparation the ingredients of which they knew little or nothing about. One of the most famous beauties of the last century, Maria Gunning, who married the Earl of Coventry, not content with her natural beauty sought to enhance it, and used cosmetics which caused her death. Physicians are continually called on to treat ladies suffering from the use of injurious cosmetics, and the patient almost invariably used them in utter ignorance of the harmful nature of the compound. Ladies cannot be too cautious about using cosmetics the composition of which they do not understand, however loudly they may be advertised, or however highly they may be recommended.

COLD CREAM.

The basis of most of the unguents so largely used is cold cream. It is better to prepare the cream one's self than to trust to that which is bought. The use of

this preparation, when made out of pure materials after the formula we give, is an excellent thing for the skin, and vastly better than to resort to the unknown compounds so often bought and used by ladies. The glycerine and other ingredients of which this cold cream is made, are soothing and healing in their action on the skin; they do not close the pores, and their action is not only harmless but beneficial as well, while many of the messes commonly used are positively injurious as we have previously explained.

The formula for making cold cream is as follows: Take of pure white wax, one ounce; spermaceti, two ounces; almond oil, one-half pint. Mix these together in a glazed earthenware dish over a gentle heat. While melting they should be thoroughly stirred together and mixed with a silver or glass spoon. When melted, add three ounces of glycerine and ten drops of attar of roses. Then strain through muslin, and as it cools stir it to a snowy whiteness. A smaller quantity than this may be prepared by keeping the same proportions, and any other perfume may be substituted for the attar of roses if prefered.

Stirring and beating it well all the time it is cooling is the secret of making fine cold cream. When it is intended for the hair the glycerine may be omitted, and a little more almond oil added. On going to bed at night the face may be washed in soft water, carefully dried, and this cold cream rubbed over it carefully from forehead to chin, with the hand, and then wiped off with a soft towel. The frequency with which this unguent is used should depend on the condition of the skin, but it should not be applied *every* night.

EMULSION FOR THE COMPLEXION.

There is said to be no better emulsion for the com-

plexion than the following: Take of cascarilla powder, two grains; muriate of ammonia, two grains; emulsion of almonds, eight ounces. The value of this emulsion depends largely upon its being properly prepared. First carefully remove all the skin from the almonds. Then grind them in a glazed earthen mortar until they are reduced to a uniform mass, pulverizing them thoroughly so that no lumps are left, and adding water slowly and mixing it thoroughly, until the mass is about as thick as cream. Then thoroughly mix in the ammonia and cascarilla powder.

LAIT VIRGINAL (VIRGINAL MILK).

This preparation, which is much used by some ladies, and which is an old cosmetic, is not expensive, and may be made as follows: Take a quart of rose water, orange water, or elder-flower water, and add to it an ounce of tincture of benzoin. Add the latter drop by drop, stirring all the time. Care must be taken to get the simple, and not the "compound" tincture of benzoin, for the latter contains aloes and other ingredients quite unsuitable for the skin. This emulsion looks like cream, and has a delightful odor. It may be improved by the addition of twelve or fifteen minims of tincture of myrrh, and a few drops of glycerine. It may be used frequently and in place of soap.

TOILET VINEGARS.

Toilet vinegars, as they are called, are made usually with dilute acetic acid, into which is infused some fragrant substance like rose leaves, lavender or verbena. They should be much diluted, and may be applied to the skin in the morning, to overcome the tendency to greasiness to which some people are subject. They

should not be applied at once after soap, as the acid of the vinegar will decompose the soap, and cause injury to the skin.

Rose Vinegar may be made by steeping one ounce of rose leaves for eight days in six gills of strong vinegar. Then strain, and it is ready for use.

Raspberry Vinegar may be made by steeping three pints of raspberries (either fresh or dry) for fifteen days in six gills of strong vinegar. Then strain, and it is ready for use.

Virginal Vinegar may be made by steeping equal parts of white wine vinegar and powdered benzoin for eight days. A little of this in the toilet water will make it milky white.

It should be said, however, that the commercial vinegars sold on the market at present are largely manufactured, and that, too, out of substances which would be very injurious to the skin. Those of our readers, therefore, who attempt to prepare any of the above preparations for their own use should be careful to obtain and use only pure vinegar—preferably the white wine vinegar.

LAVENDER WATER.

This preparation tends to render the skin firm and clear, and is an excellent lotion. It is made as follows: Take of rectified alcohol one quart, oil of lavender two ounces, and rose water one-fourth pint. Mix and bathe the skin occasionally with it.

POWDERS.

There are many powders on the market, some of which are sold under high-sounding names. One of the simplest and best powders to use is probably finely-

powdered rice. It may be had in two or three different tints. It is harmless. All preparations containing lead, however, are injurious, and even dangerous. Chalk is harmless, and so is cascarilla.

Among the dry powders, calcined magnesia is one of the best to use. It is simple, harmless, and does not give the deadly white look of the heavy powders like chalk and bismuth.

Bismuth is sometimes prepared with arsenous acid and is then very injurious.

While we do not advocate the use of powders, if they are used at all they should be applied artistically, and not daubed on. On journeys, picnics, and when driving, powders will protect the face against dust and sunburn. When chalk is applied, the skin should first be made as clean and cool as possible. Then put the chalk in coarse linen and mash it in water with the fingers. Some of the fine powder will ooze through, and the face may then be quickly rubbed with the linen, and a fine, pure deposit will be left on the skin when it dries; then take a damp handkerchief and press the face, to remove the superfluous powder, and wipe the nostrils and brow clean. When applied in this way, it will look much better than when dusted on dry. Cascarilla may be applied in much the same manner.

To whiten the arms, wash them first, dry them carefully, and then rub on a little glycerine, being careful not to let the skin absorb it all. Then apply the chalk.

The powders containing the mineral precipitates are all injurious, and the utmost pains should be taken to get only those which are pure and harmless. The best powders are none too good, and certainly no others should ever be used.

One great objection to the use of even harmless powders is their mechanical effect in closing the pores of

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the skin. We have elsewhere explained the importance to the health of keeping these pores open and freely at work, and any powder which closes them and checks their action in discharging the effete matter from the system, will force them to retain the secretions, and lay the foundation for various eruptive diseases. When powders of any kind are used, they should be washed off before retiring, and never allowed to remain on the skin over night.

One very intelligent writer says: "The health and beauty of the skin depend mainly on the cleanliness and freedom of its transpiratory pores. If these be choked up and loaded with foreign matter, it is obvious that the regular functions of the skin cannot be fulfilled, and the result will, sooner or later, show itself in the accumulation of black deposit in the orifices of the glands, red blotches, due to deranged circulation, and even grave disfigurements, arising from the deleterious action of certain chemical ingredients used in the composition of such cosmetics."

ROUGE.

The word *rouge* is French, and means "red." There are many preparations on the market, and the use of those which are not injurious to the skin is purely a matter of taste. They have been so often abused that many are prejudiced against them. But, if it is right to adorn the person with laces, ribbons and jewels, it is hard to see why the complexion may not be "touched up" a little.

The experienced women of the world should know, however, that most of the artifices they resort to are but a thin veil through which the keen eye readily penetrates. Fresh air, pure water and exercise will do more to

impart an attractive color to the cheeks than all the rouges ever devised. But pallid faces may be improved, occasionally, by a little judicious "getting up." While the true woman thinks first of her heart, and next of her mind, she is not, and should not be, indifferent to her personal appearance.

The cheap rouges have various injurious ingredients in them, such as arsenic, red-lead and bismuth. The effect of bismuth is to cause purplish pimples on the cheeks on which it has been much used. Many of the public singers owe the coarse appearance of their faces to the bismuth they have used. Vermillion is a preparation of mercury, and should never be used, and the red sulphur of mercury is very dangerous. The rouges are harmless which are prepared from carthamine, which is derived from the plant known as the "bastard saffron;" so are those made from cochineal, a dye stuff consisting of the dried bodies of insects, from which carmine is extracted; and so is orchanet. By mixing a little carmine with any good powder used to whiten the skin, a rouge may be made which is harmless and much better than the cheap manufactured articles commonly sold in the stores.

Talc is a colorless silico-aluminate of magnesia, containing a little potash. It is frequently used in surgery as a dressing for open wounds, on which it has a very beneficial and healing effect, which is sufficient evidence that it is a harmless toilet article. By mixing a little carmine—say one to four scruples of carmine with two to three ounces of talc, various shades of rouge may be prepared, the shade varying with the proportions used.

Bloom of Roses.—There is probably no better liquid rouge than the "Bloom of Roses," which is prepared as follows: Put five drachms of liquid ammonia and one and one-half drachms of powdered carmine in a

stoppered bottle, and put it in a cool place and agitate occasionally until completely dissolved. Carmine is completely soluble in liquid ammonia, and if complete solution does not take place it is impure. Then mix two drachms of essence of rose, one and one-half ounces of rectified spirit and eight ounces of rose water; add this, with agitation, to the first mixture. Lastly, dissolve one-half ounce of fine gum arabic in the mixed liquid. On the continent "rouge crepons," (which consist of fine woolen crape, or fine cotton wool which has been repeatedly soaked in the above solution and allowed to dry), are rubbed on the cheeks until the desired tint is obtained.

Liquid Rouge of Roses.—A soothing preparation for the skin is known as the liquid rouge of roses. It is prepared by taking of almond oil, four ounces; oil of tartar, forty drops, and rose water one-half pint. Mix in carmine until the proper shade is obtained. To vary the shade a few flakes of indigo may be added to give a deep crimson, and less carmine and a little pale yellow to give the soft greuze tints.

Devoux French Rouge.—A dry rouge, known as the Devoux French rouge, is prepared by mixing one-half drachm of carmine, one drachm of oil of almonds, and two ounces of French chalk.

The danger with painting and coloring is, however, that she who once begins the practice will find that if deleterious preparations are used, the skin will never regain its bloom, but its roughness will increase, and she must go on painting and coloring, and continually deepening the shade to gain the desired effect. In the cheap rouges sold in the stores carmine is almost never used, but instead the mineral reds (which are cheaper) are employed. They not only produce the injurious effects we have previously alluded to, but they also tend

to produce paralysis of the superficial muscles of the face, and our readers should have their eyes open to the risk they run in using them.

FACE MASKS.

Tar Mask.—One preparation which has been often used and abundantly tested, and which, while quite simple, makes the skin soft and smooth, is the tar mask. It is prepared by taking one pint of pure oil (olive or almond) and mixing in one spoonful of tar (use the best). Put the two together in a tin cup and heat by setting it in boiling water, and mix them while thus heated. If it is too thick, add more oil and stir until they are perfectly mixed. On going to bed apply this to the face; and to prevent its rubbing off lay some old soft cloths over it. As it will soil the bed linen, that should be covered and protected. In the morning it can be easily washed off with soap and warm water. The odor is not unpleasant. This should be applied several times, and it will remove incipient wrinkles and make the face smooth and soft. If pimples appear after the first application or two they will soon disappear, unless the blood is much out of order, when internal remedies should be taken.

It is said that Louis XIV always applied a face mask on retiring. It was composed of medicated wax. Masks of various kinds have been much worn in France down to the present day. They are said to be very effective in removing eruptions from the face. There is probably nothing better than the tar mask which we give.

STEAMING THE SKIN.

An excellent thing to keep the skin fresh and healthy is to steam it two or three times a week for five or ten

minutes at a time. A small portable vapor lamp may be used, or the steam from a kitchen steamer. The best time to use it is at night, as there will then be less liability of taking cold by after exposure. The steam should be aided by applying friction with the hand. This will stimulate the functions of the skin, and keep it fresh and healthy, and prevent premature wrinkles.

CLEOPATRA'S BATH FOR THE SKIN.

Another application for rendering the skin soft and smooth, and which has been long in use, being quite old, is the following: 1. Take two drachms of tincture of balsam of Peru, two drachms of tincture of tolu, and two drachms of tincture of benzoin, and mix them gradually in one gill of distilled water. 2. Then take one ounce of white wax (melted), one-half ounce of spermaceti (melted), eight ounces of sweet almond oil, and one ounce of rose water. Mix these together, and then add the first mixture and beat them all together thoroughly. This may be applied to the skin with a sponge.

"ENAMELING" THE SKIN.

As we have elsewhere explained, anything which closes the pores of the skin and interferes with its healthy action is an injury. But further on, in our chapter on "Affections of the Skin," under the head of "Wrinkles," we give a very simple preparation, which will answer all ordinary purposes.

AFFECTIONS OF THE SKIN.

THE SKIN covers the whole external surface of the body, and extends inward into all its natural openings, and there, becoming soft and moist, it is known as "mucous membrane." The derma, or true skin, lies underneath the epidermis, or cuticle, which covers and protects it. The more superficial or outer surface of the derma, or true skin, takes the form of papillæ—that is, minute soft conical bodies arranged in orderly rows. The expansions of the sensitive nerves are in the papillæ. From the derma, or true skin, myriads of pores, or openings, are provided, to the surface of the cuticle or epidermis; and through these pores the perspiration and other exhalations occur. Anything which arrests these processes, whether by internal check or by using artificial coverings or varnishes on the outer surface, is attended with great danger. The cuticle, or epidermis, is composed of a disorganized scaly substance in layers —something like the tiles on a roof. They protect the sensitive derma from injury. The outer scales are continually desquamating or falling off. The hairs have their roots in the true skin or derma, and numerous glands, secreting fatty matter which serves for their nutrition, are appended to them.

For convenience of reference the various affections of the skin of which we treat will be arranged alphabetically.

Acne (variously termed "Spotted Acne," "Black-heads," "Black-points" and "Comedones").—These are various names for one of the most common disfigurements of the face. They are simply the "black-points" which appear so often on the sides of the nose, cheek and chin. Some people speak of them as "grubs," but they are not animals at all—they are nothing but the greasy or sebaceous matter which the glands secrete. It is the shape of the sac which gives the matter the grub-like appearance when it is pressed out. The outer ends, or surfaces, become blackened by exposure to the dust and air, and this causes the disfigurement.

Most of the "lotions" advertised for this affection, if they do anything at all, merely whiten the outer surfaces, and so conceal the black spots. The best treatment is to soften them by applying a little glycerine or oil, or by washing the parts in hot water, and then they may be squeezed out by pressing any blunt, flat instrument against the flesh and moving it slowly along. To prevent their formation, bathe the face once a day in warm water, and then press a towel, wrapped around the finger, firmly along the parts affected. Any redness thus occasioned may be obviated by applying a very little of a preparation of equal parts of glycerine and prepared chalk. A very little is all that is needed. Bathing the parts affected with ammonia or with wine, once or twice a day, is also said to be effective. Another excellent preparation is: Rectified spirits, one ounce, and sulphur precip., one drachm. Mix, and always shake before using. Dip a soft rag in the mixture, and rub over the spots night and morning, after having washed the face in very hot soft water.

In some people the acne take the form of distinct pimples. They should be pricked, and the matter squeezed out by the pressure of a watch-key or the like.

ADELINA PATTI.

Druggists sell a fine knife made for the purpose. The slight bleeding which succeeds the discharge of matter is beneficial in allaying the congestion. Then bathe the parts with a preparation made of equal parts of spirits and water, or with toilet vinegar (which see). The use of coffee, beer, wines, and rich, greasy food, should be avoided by people thus afflicted, and fruit, green vegetables, brown bread and similar laxatives eaten. Have the sleeping apartment well ventilated and take out-door exercise.

The sacs sometimes become clogged up, and, unable to discharge their contents, they swell out and become hard and prominent, looking like little pearls imbedded in the skin. They should be pricked open with a needle or other sharp instrument, the contents pressed out, and the parts then bathed with a little spirit and water or toilet vinegar.

Bites and Stings. — Many persons are greatly annoyed by the bites of insects. If the exposed parts are rubbed with a preparation of carbolic acid and glycerine, say one ounce of glycerine to fifty drops of dilute carbolic acid (be sure and use the dilute) it will prevent mosquitoes from biting. They are repelled by the carbolic acid. The disagreeable odor of the acid may be disguised by adding two or three drops of the attar of roses, or a little lavender which will cover the odor is still better. At the sea-shore, or in the country, these troublesome pests may be driven off in this way. After having been bitten, the bites may be cured and the blotches removed quite speedily by applying this preparation. Babies and children may be protected in the same way, only the preparation may be diluted somewhat. The essential oils, applied to the skin, are also very effective in keeping off these pests. There is, probably, nothing better for the bites of fleas, bugs and

gnats, than carbolic acid applied as above, or in water in the proportion of one part of the acid to twenty of water.

The stings of bees and wasps may be treated by first extracting the sting, if it is left in the wound, and then apply a paste made of soda and water. This is an admirable preparation; it is simple, and gives almost instant relief.

Nettle Stings.—Examine the skin and if any prickles are left remove them. Bathe the part with a lotion made of three parts of water to one part of dilute ammonia, and also bind on a little lint soaked therein. Adding a tablespoonful of Listerine to a tumbler of the latter preparation makes a soothing application which has a curative effect.

Blisters.—When these occur on the hands or feet it is best not to break the skin if it can be avoided. The plan of pricking them with a needle—often resorted to—we do not commend. If on any place like the foot where they will be liable to friction they must be protected or an unpleasant sore will be liable to result. A good application for blisters is equal parts of spermaceti, olive oil and subnitrate of bismuth, mixed and rubbed gently over them. Then cover with a rag, tied on or held by adhesive plaster.

"Black-Heads" or **"Black-Ponts"** on the face —see ACNE.

Boils.—These are an indication of ill-health. They should be treated accordingly and such remedies taken as may be needed in each case. In cases where the inflammation is great, poultices may be applied to soften the skin and bring the boil to a head. In chronic cases the boil may be painted once a day with iodine tincture. Boils may be dissipated in their incipiency, but it is better to let them run their course.

Bruises.—To these injuries apply ice, or cloths wet in salt water containing ice, and a little alum. Continue this application for two hours. If there is discoloration apply iodide of potassium ointment three times a day. This operates like the more active but colored preparations of iodine, but does not color the skin. To conceal the discoloration is sometimes quite important. This may be done by rubbing gently over the bruise a preparation of equal parts of glycerine and prepared chalk, until it is well worked in. Then apply with a brush a layer of collodion. This will make the part *white*. Starch is also used sometimes, as it is convenient and does fairly well. A very small quantity of carmine added to the chalk or starch gives a more natural color.

Bunions.—See our chapter on "The Feet."

Burns and Scalds.—The treatment consists mainly in excluding the air. A simple and doubtless one of the best remedies for slight burns and scalds is to smear the part with some oil (olive or other), and then cover it with cotton batting, tied on with moderate firmness. Probably little else will be needed. A simple domestic remedy is to apply cloths (soft linen, preferably), wet in a solution of bi-carbonate of soda (this is common baking soda) and water, say two teaspoonfuls to a pint, which will often afford almost immediate relief from the pain; or smear a little oil on the part, and then apply flour, starch or chalk freely—that is, in sufficient quantities to exclude the air. Keep adding more flour or starch for several days, whenever it seems necessary to perfectly exclude the air. An old remedy is carron oil, which is simply equal parts of olive or linseed oil and lime-water, applied on linen cloths. These remedies will answer for the milder burns and scalds. Sometimes a large surface may be burned, causing a serious and

even dangerous shock to the system, in which case medical assistance should be sought as soon as possible.

Acids, when strong, will destroy or "burn" the skin. When the injury is caused by carbolic acid, apply olive oil. For sulphuric, nitric or hydrochloric acids, apply dilute ammonia, chalk, carbonate of magnesia, or the plaster from the ceiling, powdered and stirred in water. In an hour or two, apply equal parts of olive oil and lime-water on lint.

Alkalies, like ammonia or potash, when so strong as to injure the skin, should be counteracted by at once applying some dilute acid like vinegar.

Chaps. — This unpleasant affection is caused by exposure to the cold. To prevent them, keep the hands warmly covered, and, when they are washed, always wipe them perfectly dry. Pure glycerine is undoubtedly one of the best remedies for chaps. The following formula will also be found an excellent application: Take of glycerine one ounce, chalk two ounces, and milk five ounces. Mix, and rub on the hands.

Chilblains.—See our chapter on "The Feet."

Comedones.—See ACNE.

Corns.—See our chapter on "The Feet."

Dandruff or Scurf.—See our chapter on "The Hair."

Dark Lines under the Eyes.—These are caused by some drain on the system, which lowers it below the normal standard. Lack of sleep, dissipation, exhausting diseases, etc., may produce this effect. The treatment must, of course, vary with the cause. When due to overwork, dissipation, etc., the manner of life must be changed, and a tonic treatment is almost always needed.

For local treatment, bathe the parts often with cold water, and then apply friction with the fingers or towel. A little turpentine liniment or weak ammonia, say one

part of dilute ammonia to four of water, may be rubbed into the skin once a day. Be very careful, however, that it does not get into the eye, as that organ is very delicate and easily injured.

Dye (A Brown, for the Skin).—The simplest and most innocent brown dye for the skin is made by digesting walnut bark in rectified spirits. The use of dyes for the skin is to be deprecated, however, except where there is some imperfection which the dye may help to mitigate. Occasionally, for some special purpose, like private theatricals, a brown dye is wanted.

Flabby Skin.—The skin on the cheeks, or under the chin, sometimes appears lank and flabby. This is caused by mal-nutrition, and while the skin retains nearly its original extent, the fat may be partially absorbed, thus producing the flabbiness. The general treatment, when the patient desires to lose his surplus fat, must be the same as for *obesity* (which see). As the patient will probably be in a low nervous condition, he should take tonics, bathe often, take regular exercise, be careful to breathe pure air both during the day and at night, avoid overloading the stomach with fatty and alcoholic material, and give both mind and body sufficient rest.

For a local application, the skin may be stimulated with dry friction at night, and then a little iodide of potassium ointment may be rubbed in. A wash of alum water (a tablespoonful of alum to a pint of water) will help to tighten the skin. Apply daily. A lotion made of one drachm of tannin to one ounce of water may be used instead of the alum wash, sometimes, if preferred.

Looseness of the skin in other parts of the body may be treated in a similar way.

Flushing of the Face.—See "Redness of the Skin."

Freckles.—The discolorations of the skin known as "freckles" may be caused by exposure to the sun, or by disorders of the internal organs. When caused by the action of the sun, a very simple but effective remedy is to touch them with nitre (saltpetre) moistened with water and applied with the finger. Apply three times a day, and it will remove them without further trouble. A good wash for freckles, which should be applied five or six times a day, is saturated solution of borax and rose water. When the freckles are caused by disorders of the internal organs, a regular physician should be consulted.

Frost Bites.—For these the part attacked should be rubbed in snow and then in very cold water. Then cold, dry flannels should be applied. The theory is, that the circulation should be restored *slowly*. To apply heat is a very dangerous operation, and may cause serious inflammation. For slight frost bites, very beneficial results often follow from putting the part affected in strong salt and water for twenty or thirty minutes. If soreness follows frost bites, treat as for burns and scalds.

Greasiness of the Skin.—This complaint is quite common, and is usually caused by want of tone in the sebaceous glands, so that they secrete abnormal quantities of oily matter in excess of their natural use. The general hygienic treatment is very important in this as in other skin diseases. Among the more important directions are to abstain from rich foods, and eat plenty of fruit in the morning to act as a laxative, and also eat green foods, like dandelion, etc., in their season, and also drink some of the saline mineral waters. Vapor baths, and douche baths, tepid or cold, according to the season of the year, out-door exercise, and avoiding hot, crowded rooms, are important. Friction with flesh

gloves, electric brushes, and local steaming are all useful.

For local application, when the oiliness of the skin is excessive, one of the best lotions is the following:

Take of sulphate of zinc.....two grains,
Compound tincture of lavender....eight minims.
Distilled water.....one ounce.

Mix, and apply two or three times a day. In some cases the excessive greasiness of the skin will prevent the beneficial effect of the lotion, and in such cases it should be rubbed with a soft cloth, wet with benzine, before applying the preparation. This will clean the cuticle, so that it can be acted on by the remedy.

Another remedy, not quite so strong as the other, is made by pouring one-half pint of white-wine vinegar on one ounce of dried rose-leaves and letting it stand for a week. Then strain, and add one-half pint of rose water. The leaves may be thrown away. The face may be dabbed with the corner of a napkin which has been wet in this lotion, or it may be diluted by putting about a tablespoonful into a cupful of rain water. For other similar lotions, see the toilet vinegars which we give in the chapter on the complexion.

Hard and Stippled Skin.—Many ladies are greatly annoyed with a stippled skin, which affects mainly the cheeks and nose. The skin appears coarse and hard. It is said this may be cured by wearing, each night, while in bed, a mask of quilted cotton, wet in cold water. By this method it will take patience and, probably, six weeks time to accomplish the desired result. Poultices of bread and asses' milk were much used and lauded for this purpose by the ladies of ancient Rome. But water alone is all that is needed. A small dose of taraxacum (dandelion) taken every other night (say a

quantity of the extract the size of a bean) is said to facilitate the operation. The face mask (which see) may also be used.

Hepatic Spots.—See "Masks."

Herpes Labialis.—This is an eruption which attacks the margin of the lips, usually the corners of the mouth. It is well known, and frequently accompanies a cold in the head. The cure is a light diet, and a dose or two of some cathartic, if needed. The sores may be anointed with the following ointment: Take of spermaceti ointment one-half ounce, oxide of zinc thirty grains, and attar of roses one drop. Mix.

Hives.—When these are caused by eating any article of food, it should be discontinued, of course. Some mild laxative should be given—preferably, some of the aperient mineral waters. The itching may almost invariably be allayed by bathing the skin in warm, soft water, containing about a tablespoonful of baking soda to the quart of water.

"Horny" or Thickened Skin.—Any part of the skin which is subject to friction, like the hands of an oarsman or a laborer, will be protected by an increased growth. It is Nature's way of protecting the part, and while the friction is kept up the additional skin should not be removed. It may be removed at any time by soaking the part in warm water and then rubbing it down with pumice stone. Repeat daily until the skin becomes tender. Also, rub in a little glycerine.

Irritable Skin.—See "Sensitive Skin."

Itch.—This affection is caused by a minute insect, the *Acarus* or *Sarcoptes scabiei*, which gets under the skin. It is communicated by contact with those affected with the complaint.

The treatment consists in killing the insect by smearing the parts affected with an ointment which

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will accomplish the purpose. An effectual application is to dissolve one-half ounce of glycerine and one drachm of carbolic acid in eight ounces of pure water. Spirits of turpentine and coal oil mixed, and applied as strong as can be borne, is also said to be effective. Twenty or thirty parts of pure water and one part chloride of lime will also destroy the insect.

When cured, the clothing should be thoroughly disinfected by subjecting it to a temperature of not less than 180° (boil them or apply a hot iron), or disinfect by fumigating them in the fumes of a burning rag which has been dipped in melted sulphur.

Barber's Itch, which occurs on the hairy part of the face, should be treated by keeping the hair clipped close with scissors (do not shave) and bathing the part often with castile soap and warm water. Two or three times a day apply the carbolic acid ointment recommended for the true itch. If this fails (it rarely will) consult a physician.

Itching of the Skin.—When not caused by some affection, like hives, nettle-rash or itch, this may result from a clogging of the pores through a neglect of cleanliness, or from languid circulation, or other causes we need not mention here. When it is caused by any of the skin affections it should be treated as we recommend for those complaints. When caused by languid circulation, a tepid bath should be taken, followed by vigorous friction. If a clogging of the pores through a neglect of cleanliness is the cause, the pores should be opened by taking a warm bath and applying friction to thoroughly cleanse and stimulate the skin.

Looseness of the Skin.—See "Flabby Skin."

Ivy Poisoning.—Poisoning by this plant is not uncommon, and some people are particularly susceptible to its influence, while to others it seems to be harmless.

Poison dogwood, or poison sumach also poisons many people, much like the ivy. Those who are susceptible to their influence should of course avoid contact with these plants as much as possible. One very simple and often effectual remedy is to bathe the parts affected in a solution of four ounces of bi-carbonate of soda (common baking soda) in three pints of water. Sulphate of soda will often effect a cure, and so also will common washing soda. Another excellent remedy is to mix one-half ounce of sulphate of zinc in eight ounces of olive oil; shake well, and apply on soft cloths. Usually two applications will be enough. Still another excellent remedy for the "poison dogwood" is to take ten grains of carbolic acid, two drachms of boric acid (powdered) and one ounce of vaseline. Mix, and apply two or three times a day.

Mask, Moth-Spots, Morphew, Patches and Hepatic Spots.—These are various names applied to discolorations of the face, caused by a condition of the liver. Taraxacum (dandelion) is often given, but it is usually best to consult a physician before taking medicine. For local application the following are given: Take eight ounces of rose water, and thirty grains of the chlorate of potash. Mix, and wash the face with it. Another is two drachms of sub-carbonate of soda, two ounces of fresh lard, and two drachms of balsam of Peru. Mix, and apply to the face. The first of these preparations is best for moth patches, as the colored deposit in the skin is more or less soluble in alkalies. It is important in these complaints to aid the action of the liver by out-door exercise and keeping the bowels regular. Rich and greasy food should be avoided, and fruit and fresh vegetables of all kinds eaten freely.

Moles.—These are deposits of pigment in the substance of the skin. They commonly date from birth,

and are usually studded with long hairs. The following formula will be found serviceable:

Take of calcium chloride.....one ounce.
Water.....two ounces. Mix.

Rub this in every night, and each morning apply the following:

Take of bitter almond emulsion....one ounce,
Subnitrate of bismuth.....one ounce.
Calcium chloride.....one-half ounce.
Oatmeal water.....two and one-half ounces. Mix.

This remedy is really an escharotic, and if applied to a large mole would possibly cause a large sore. It might be tried on small moles, but large ones are like warts—best treated by the electric needle. We would advise those whose faces are disfigured by large excrescences of this kind to try its use. The operation is not painful, and it leaves no scar as is often done by the use of strong acids, etc.

Muddy and Sallow Skin.—The "muddy" tinge which appears in some complexions is said to have been long and successfully treated by a celebrated London physician with lotions of citric acid. The following lotion will accomplish the same result: Take one pint of pure soft water, one wineglassful of fresh lemon juice, and mix well, and add a few drops of attar of roses. Keep in a tightly corked bottle. Apply nightly, rubbing in a little.

Another lotion, recommended for those who have a scrofulous taint, is the following, which should be applied with a sponge daily: Take two drachms of iodide of potassium, one ounce of glycerine, and one pint of rain water. Mix well.

Nettle Stings.—See "Bites and Stings."

Nettle-rash.—This affection takes its name from its resemblance to the appearance of the skin after having been stung by a nettle. It is often caused by indigestion, or eating some food like lobster, preserved meats or other articles which disagree with the patient. The treatment is to remove the cause — avoid any particular article of food to which it can be traced. Some laxative should be given (the cathartic mineral waters, like Hunyadi Janos, are best for this purpose, especially if the disease appears in summer), followed by doses of soda or magnesia. To allay the irritation or itching, relief may nearly always be obtained by bathing in warm water in which soda has been dissolved, or apply a lotion made of twenty grains of carbonate of soda, two teaspoonfuls of glycerine, and rose water sufficient to make six ounces. Do not try to suppress the eruption, least it lead to more serious trouble.

Pallid Skin.—This is an indication, usually, of debility. It may be occasioned by loss of blood, or other vital fluids, insufficient supply of food or oxygen, or from dissipation, over-study, or any excess. These cases can generally be easily cured by a proper course of hygienic living and a few remedies properly administered. For local treatment, cold bathing, followed by friction, is recommended, and for the cheeks the following: Take one ounce of dilute liquid of ammonia, two ounces of glycerine, and four ounces of pure water. Mix, and apply for about three minutes each day, working well into the skin. Afterwards rub with a soft towel for three or four minutes. Double the glycerine if the skin becomes irritated by the process. If medicine is needed, consult a physian.

Pimples.—These eruptions may occur on the face, or they may cover the whole body. They are usually an indication that the system is out of order, and should

rather be treated by proper diet and remedies than by local application. Eat plain, nourishing and simple food, and abstain from such things as pork, buckwheat and coffee, and eat fruit and acids; bathe frequently, and occasionally in saleratus water, to keep the pores of the skin open; take, daily, some active exercise, and be regular in the habits. These are the best general directions. Special disorders must be prescribed for and treated by some competent physician. Hard pimples should be pricked, the matter pressed out, and the spot then bathed with a wash made of glycerine, one ounce; rosemary-water, one-half ounce; carbolic acid, twenty drops. The following wash is recommended for pimples: Take of spermaceti ointment, one ounce; glycerine, one drachm; and bi-carbonate of soda, thirty-six grains. Mix, and apply to the face, letting it remain for fifteen minutes. Then, with a soft cloth, wipe off all but a thin film.

Prickly Heat.—In warm weather, sensitive skins are sometimes affected with this complaint. Cooling lotions may be applied. A good lotion for the purpose is: Two teaspoonfuls of baking soda in half a pint of pure water. The burning sensations may sometimes be relieved by bathing in vinegar and water. Another excellent application is the lotion we have before recommended, consisting of twenty drops of dilute carbolic acid; glycerine, one ounce; and rosemary water, one-half ounce. Mix. This is also good for hives or nettle rash. The *dilute* carbolic acid should be used, as the pure would be too strong.

Perspiration (Profuse and Offensive).—The glands of the skin which, in the form of perspiration, throw off effete organic products, perform a function which is absolutely essential to the maintenance of health. Some persons, however, are much troubled with profuse and

offensive perspiration under the arms, on the soles of the feet, etc. This odor, as well as the tendency to excessive secretion, may be checked by the use of boracic acid. Put one part of boracic acid in twenty parts of water, and wash the affected parts therewith. Also, in its powdered form, this acid is innocuous, and will not irritate abraded surfaces, so that it is much better than most of the preparations recommended. Pulverized boracic acid, mixed with starch, makes an excellent powder for arresting fetid perspiration, when dusted on the skin or on the clothing, under the arms, on the feet, etc.

The following washes are also excellent for bathing parts troubled with excessive perspiration:

Take of alum.....one ounce.
Glycerine.....one ounce.
Pure water.....ten ounces. Mix.

Or,

Take of dilute spirits of ammonia....one ounce.
Glycerine.....two ounces.
Pure water.....three ounces. Mix.

Bathe the affected parts with one of these preparations night and morning, change the clothing frequently, and air each article thoroughly on taking it off, and apply friction to the parts to stimulate the action of the skin. Internal remedies like taraxacum may be needed at times, under the direction of a physician.

Redness of the Skin.—Red spots, with ray-like blood vessels, sometimes appear on the nose and face. This is a species of nævous, which is caused by the increased growth and dilation of the blood vessels of the skin. It can be cured by a surgical operation, which uses acids and cuts out the blood vessels; but this

operation is not adapted for popular use, as a physician should perform it.

Probably the best treatment at present available, however, is by electrolysis — that is, by the use of electricity; but as it can only be properly applied by a skillful operator, we need not give details here. It is, however, very effective. The operation is performed with the electric needle and is not very painful.

Sometimes redness is a symptom of heart and lung disease, when, of course, the primary disease should be treated. The best local treatment is bathing the parts in cold water, of salt and water, say a tablespoonful of salt in half a pint of water, followed by dry friction and the application of astringent lotions. The following will be of service: One ounce of chloride of lime in twelve ounces of warm water. Another excellent astringent lotion is: One drachm of sulphate of iron in one ounce of pure water. Bathe the affected part two or three times a day. A simple astringent, which should not be used on pale skins, as it leaves a temporary stain, but which may be applied to dark skins, where it will be little noticed, is the following: Tannin, one drachm; infusion of catechu, one ounce; and decoction of oak bark, one ounce. Mix. Apply two or three times daily.

Flushing of the face, nose and ears is probably more often caused by tight lacing than anything else. In such cases, the first thing to do is evident. Hot drinks, like tea and coffee, cause flushing with some people, and should be avoided by them. Indigestion is another cause of transitory burning and suffusion of the face. Bathing the face in very hot water, or putting the hands and feet in cold water, will sometimes check flushing. Eating rapidly, and exercising the brain actively by reading or writing when eating, is another cause of this trouble. School-girls who study hard, without taking

sufficient exercise, are sometimes troubled with flushing of the face. It should be treated by hot baths, regular and abundant sleep and exercise.

Frequent exposure to inclement weather will often produce contraction of the small veins, and the blood, forcing its way through the least resisting vessels, dilates them and gives the skin a color between crimson and purple. The treatment is, to remove the cause, if possible. Then wash the face twice daily in *warm* water, followed by rubbing. Dry friction with a soft towel should be practiced freely, and some of the astringent lotions previously recommended may be used.

Those who are much addicted to the pleasures of the table acquire a peculiar, purplish-colored skin. The treatment is, to adopt a plain and healthy style of living. But the bloated appearance of the skin may be lessened somewhat by applying a wash made of five ounces of milk, two ounces of chalk, and one ounce of glycerine.

The "cauliflower nose," which marks the drunkard and glutton, is best treated by means of surgery, but it may be somewhat relieved by frequent bathing of the part in cold water, followed by dry friction and by each night rubbing well into the skin the following:

Take of iodide of potassium....thirty grains.
Bromide of potassium.thirty grains.
Extract of belladonna.eighty grains.
Lard.....one and one-quarter ounces. Mix.

Phenyl, rubbed on frequently each day, is beneficial for redness of the nose.

Erysipelatous inflammations may be cooled, and the redness reduced, by applying a paste made by taking one-third glycerine and two-thirds water, and mixing in chalk until it is thick.

Ringworm or Sycosis.—This affection is caused by a parasite which attacks the hairy part of the face.

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The treatment is, to cut the hair close, or shave it from the affected parts. Wash them in warm water, to remove the scabs. Apply twice each day, with a camel's-hair pencil, a weak solution of sulphurous (*not* sulphuric) acid, say one part of dilute sulphurous acid to three parts of soft water, after which the following preparation may be rubbed over the spot: Take one ounce of common cream, two ounces of white wax, one ounce of spermaceti, and one ounce of glycerine. Melt the wax and spermaceti, and then mix in the other ingredients thoroughly.

Sallow Skin.—See "Muddy Skin."

Scalds.—See "Burns and Scalds."

Scalp, Tenderness of. See our chapter on "The Hair."

Scars.—When the scar is located over a bony prominence, rub in olive oil once a day and then try and break down any adhesions which may exist, by moving the skin backward and forward with the fingers. If there are no adhesions, or when this treatment has broken them up, use the following formula: Take one pint of milk, one ounce of carbonate of soda, one ounce of glycerine, one-half ounce of powdered borax. Mix, and rub in a portion once each day. Then stretch the margins apart, and fix them so by means of adhesive plaster.

When the cicatrix rises above the surrounding skin, use, in addition to the foregoing, one ounce of glycerine and twenty grains of iodide of sulphur. Mix, and use twice a day.

Scratches.—Very ugly scratches are sometimes made by rusty nails, cats, pins, etc., which, if neglected, may fester. The best treatment is to wash them as soon after the injury as possible with carbolic acid and water. Then cover the injury with collodion.

Water will only dissolve or mix with five per cent. of carbolic acid, and if more is added it falls to the bottom and remains as globules of pure acid. The safest rule for using the acid is to add sufficient to give its odor and taste to the solution merely. This is sufficient, and in this amount it has the cooling and sedative action of the acid on the skin.

Sensitive or Thin Skin.—Some people have such sensitive or thin skins that they cannot bear to have any rough substance touch them, and they cannot wear flannels nor sleep in woolen blankets. Sometimes the least irritation will cause blisters, and the patient is subject to many discomforts. In such cases the use of pork, cheese, alcohol and rich food should be avoided, and the laws of hygiene observed. Bathing the skin with salt and water, or alum and water, will sometimes afford much relief; or some application may be used to thicken and harden the epidermis like the following:

Take of rectified spirits.....two ounces.
Glycerine.....one ounce.
Pure water.....two ounces. Mix.

Bathe the skin with this once a day. The same proportions may be used for other quantities.

Smallpox Pitting.—By covering the pustules with flexible collodion during the disease pitting may be prevented. To remove the pits when they have occurred, wash the face every day in warm water for some minutes, and then rub it with a soft towel until it is all aglow. Before retiring to rest the ridges between the pits may be painted with a strong solution of iodide of potassium, and each morning wash the face with the following: Take of dilute spirit of ammonia, one ounce; glycerine, two ounces; and water, three ounces. Mix.

The skin may also be softened by applying glycerine during the day. Patience will usually effect improvement.

Stains.—*Analine Stains* (that is the stains from analine dyes) can be removed by rubbing them with ammonia. Do not use soap on the hands before using the ammonia, nor for a short time thereafter.

Fruit Stains may be removed, it is said, by first wetting the hands in clear water and then holding them in the fumes of burning sulphur, or sulphur matches.

Gunpowder Stains may be removed by applying a preparation of eight parts of olive oil to one part of water. When burned with gunpowder, if the individual grains are embedded in the skin, they should be picked out with a needle.

Ink Stains may be removed by an application of oxalic acid (which is a strong poison, and should be used and guarded carefully) or very dilute sulphuric acid. When oxalic or sulphuric acids are used, the skin should not be touched with soap for several hours afterwards.

Iron Mold.—Treat in the same way as fruit stains.

Nitrate of Silver Stains may be removed by applying chloride of lime, or a strong solution of iodide of potassium.

Tar may be removed from the hands by cutting it with oil (olive oil is good for the purpose) or grease, and then washing them with soap and water.

Stings.—See "Bites and Stings."

Stippled Skin.—See "Hard Skin."

Sunburn, etc.—A good application for sunburn is to bathe the affected parts frequently with a solution of equal parts of lime-juice and olive oil. Another good preparation is the following:

Take of dilute spirits of ammonia.....one ounce.
Glycerine .....two ounces.
Distilled water.....three ounces.

Mix, and apply at night to the burn.

Those who are much exposed to the sun in summer will sometimes find the skin becoming irritable and inflamed, as well as sunburned, and this can be cured by applying the following wash twice a day:

Take of carbonate of soda...one ounce.
Oatmeal water.....one-half pint.
Milk.....one-half pint. Mix.

Exposure to the wind when yachting, at excursions and so on, will often produce a roughness of the skin, which may be cured by applying glycerine or cold cream (see our formula for making the latter) at night, and washing it off with pure soap in the morning. If the face, neck, hands and arms are rubbed with almond oil or cold cream *before* going out into the wind and sun, their disagreeable effects may be prevented.

Sycosis.—See "Ringworm."

Tan.—This may be treated by the use of lemon-juice or horse-radish. A good preparation, which should be applied to the face night and morning, and the skin then wiped with a soft towel, is to take equal parts of lemon-juice, rose-water and rectified spirits, mix them together, and the next day decant the clear portion and strain it through muslin. Magnesia, wet with clear rain water, and worked to a thick paste, is said to act very quickly. Apply it to the face, let it stay two or three minutes, and wash it off with warm soft water and castile soap, rinsing the face thoroughly.

As a word of caution to our readers, we would suggest that, should any of these preparations, when applied, produce much pain or smarting, they should be reduced in strength by adding pure rain water, before using again. The sensibility of the skin differs with different persons, that of brunettes, as a rule, being much the least sensitive. The application, to be beneficial, should not produce much pain.

Tattoo Marks.—The best treatment we know for these is to first wash the part thoroughly with common dilute acetic acid. Half an hour later apply a wash made by dissolving four grains of caustic potash in one ounce of water. Wait another half-hour, and then apply a wash made by mixing one drachm of dilute hydrochloric acid in one ounce of water. Repeat this operation once each day.

Thin Skin.—See "Sensitive Skin."

Varicose Veins.—When these appear on the brow they are usually owing to either bending the head, as in study, or over the fire, as in cooking, or to the wearing of ill-fitting hats. The first step in curing them is obvious, which is—to remove the cause. Then bathe the parts in cold water, with friction, and, on retiring at night, fasten an elastic band three inches wide around the head.

Varicose veins in the legs may be caused by standing about without sufficient exercise to promote the circulation. The legs and feet should then be bandaged (a rubber bandage is now made and sold for this purpose, which it fills admirably), and the legs and feet should be bathed daily in cold water, and friction applied *from the feet upward.* With the arms, when thus affected, a similar treatment should be adopted. When, however, the cause is debility, or other constitutional cause, like heart or liver disease, internal remedies will be required, and a physician should be consulted.

Warts.—These usually appear on the hands and faces of children. When large and pendant, a silk thread may be tied tightly around the base of the wart, and it will then shrivel and drop off. Another and probably much better ligature than the thread is a fine rubber band. The ends may be secured by tying them with a thread. After the first few moments it is painless, and is very

rapid in its operation. This is especially adapted to very large warts. Smaller warts may be treated by applying strong soda and water for a few days, and then painting them with æthereal tincture of tannin. As the vitality of the warty growths is much less than that of the healthy surrounding tissues, alkaline remedies may be safely continued until the warts are destroyed. Strong carbolic acid, applied carefully to the wart with a camel's-hair brush, three or four times a day, will usually cure them in a week or two; or, having covered the skin around the wart carefully with wax or tallow (a reasonably thick coat), a drop or two of nitric acid or hydrochloric acid may be applied. Then keep the part covered until the scab comes off. This last operation is liable, however, to leave a scar which may, if on the face, be almost as disfiguring as the wart. The milder method, with soda and tannin, should therefore be tried first. Warts which disfigure the face, and which do not yield to the milder remedies, can usually be removed by electrolysis (use of electricity), without any of the danger of disfigurement which attends the use of acids, and we would recommend its use to our readers. It can be applied by a physician.

Wrinkles.—With advancing years there comes a time when wrinkles begin to appear, caused by the wasting away of the sub-cutaneous fat, leaving the skin to pucker and fall into furrows and ridges. The hand of time cannot be stayed, and the bodily powers cannot be prevented from going to decay, but something may be done to prevent their *premature* decay and to temporarily ward off these tell-tale signs of approaching age. A well ordered life, a cheerful and hopeful frame of mind, and a hygienic and tonic course of living, may do much to save the freshness of the skin, while grief, care and dissipation will stamp their lines

on the face. One of the best local treatments consists in bathing the skin frequently in cold water, and then rubbing with a towel until the flesh is aglow. A little bran added to the water is a decided improvement. This treatment stimulates the functions of the skin and gives it vigor. The wrinkling may be further remedied by washing the parts three times a day with either of the following washes:

Take of alum.....two drachms.
Glycerine.....two ounces.
Water.....one quart. Mix.

Or,

Take of Glycerine.....four drachms.
Tannin.....two drachms.
Rectified spirits.....two drachms.
Water.....eight ounces. Mix.

These applications are astringent and harmless. All the preparations of lead used under various captivating names to conceal wrinkles are poisonous, and they also cause and increase the trouble by augmenting still further the relaxed state of the skin. Those wrinkles which cannot be removed may be concealed by applying a pomade made by mixing two drachms of fresh butter with two drachms of essence of turpentine and one drachm of mastic. The wrinkles are filled by this plastic preparation and are thereby obliterated. The fashionable and costly enameling process is by the use of a very similar method to the above, and, when the complexion is newly treated, the wrinkles are wholly obliterated.

THE HAIR.

ST. PAUL said: "If a woman have long hair it is a glory to her." The hair certainly bears an important relation to beauty, and its loss would be the destruction of female loveliness. In all nations and ages its praises have been sung. One author says: "It relieves and surrounds happily all that is attractive and beautiful in a female face; even in old age, it is one of the most forcible reasons for respect." A beautiful head of hair is no insignificant item in a girl's dowry. When the growth of hair is too luxuriant it becomes quite burdensome. A healthy growth will not usually extend below the waist. It is naturally much heavier or thicker on some heads than others. (See the illustrations of St. Mary and Mrs. M——— for heavy growths of good hair.)

The inherited constitution and pre-disposition, the temperament, the health, and accidental circumstances, all affect the quantity and quality of the hair. Ill-health, mental trouble and anxiety, may cause the hair to fall prematurely, and a disposition to fret and worry, or overstudy, may weaken and thin it. Persons of bilious and sanguine temperaments usually have more abundant hair than those of nervous and lymphatic temperaments.

Among the causes which injure the hair, and which may be easily avoided, may be mentioned the use of tight-fitting bonnets, or hats which are impervious to the air; the use of pads, heavy artificial plaits, fringes and head-dresses, and the absurd and unhealthy custom

MRS. M———. (Showing Hair.)

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of wearing nightcaps; and to all our readers we would say without hesitation,—Don't wear them! The fixing of cushions, or padding, to the scalp, as a foundation on which to build up a mass of curls or twists, is a pernicious practice, as it injures the hair and the scalp and may cause congestion and headache. Never tie the hair up too tightly, nor use *hard* brushes, nor steel hair-pins, nor fine-tooth combs. The latter is a relic of barbarism that should be abolished. To perpetrate an Irish bull, it is only fit for hunting (!) and is not fit for that! A suitable wash for destroying parasites is better.

The two important requisites for keeping the hair and scalp in a healthy and vigorous condition are cleanliness and brushing. There is, probably, nothing better for the scalp and hair than to wash them in soft water and ammonia. The latter will often stimulate its growth when everything else fails. The water should be soft and warm and contain about three tablespoonfuls of ammonia to the basin of water. Use, also, pure soap at the same time. An excellent preparation is to take a quart of warm rain-water and add three tablespoonfuls of (liquid) ammonia and one teaspoonful of bi-carbonate of soda (baking soda) using with soap. This is both cleansing and stimulating. It cleans the scalp of scurf, or dandruff, and cuts the oil. If it leaves the hair dry, that can be easily remedied by applying a little olive oil and rubbing it in well with the fingers. (Cold water should not be used, as frequent showering with cold water tends to thin the hair and turn it gray. It is a mistaken idea that cold water stimulates the hair and scalp.) Wash the head, in this way, thoroughly once a week, and then dry and comb it carefully. It is best to wash it at night, as it will then dry before morning.

Never use a broken or jagged comb that will pull out the hair. Use a soft brush only, and give it a good,

thorough brushing– one hundred strokes, at least, is recommended by one author, and more is better—and brush it clear to the ends of the longest strands. When given quickly, this will only occupy a few minutes. To thus give the hair a careful brushing, once a day regularly, or even twice a day (night and morning), will add greatly to its condition and appearance. Regular care is better than spasmodic overdoing. Never irritate the scalp by hard brushing.

Like all other living products, the hair and scalp need light and air. The Venetian ladies had a custom of drawing their hair through a crownless hat, and letting it stream over the brim to dry. Their example may well be followed now sitting thus in the sun for an hour at a time, and also let the wind blow through it at times, when it is dry, spreading it out to admit the air. Light and air are great preservatives and stimulants to the hair. This sun-bath may be taken after washing the hair, when that is done during the day.

Soap-bark is one of the best things with which to wash the hair, and is undoubtedly far superior to most of the preparations used. The best way to use it is to put about a teaspoonful in a bowl, and pour two quarts of boiling water over it. Let it stand until it becomes tepid, or a comfortable warmth for use, and then, having combed the hair away from the face, part it and scrub the scalp with a shampoo brush or large tooth-brush, dipped in the preparation. Then part the hair in another place, and repeat the operation, and so continue to part and wash until the whole head has been well washed with the decoction. It will lather freely and clean the scalp well. Then rinse the head and hair well with clear, tepid water, wipe it smoothly without tangling the hair, and leave it down till dry; or sit with the hair falling down the back and the back to the stove, which will

dry it quickly. Wash the head thus once a week, which is better than allowing it to go a month or six weeks, as many ladies do, without washing.

The use of pomades is never to be commended. Nor should animal fat, or preparations containing animal fat be used. They are more apt than vegetable oils to collect dirt and cause the formation of dandruff, and they irritate the cuticle and become rancid. Rancid oil acts like a dipilitory. If the hair is well brushed and cared for nature will supply all the lubricant needed; but if some oil is desired on hair which is dry and rough, a little olive oil may be used once or twice a week, but it should be well rubbed into the scalp with the fingers, and not merely rubbed over the surface of the hair.

About once a month go over the hair, and clip off all the forked ends. This will do much to promote its growth. All that is needed is to clip off a little—perhaps half an inch. When the end splits or becomes forked, the hair ceases to grow healthily.

The wash of ammonia and soda previously recommended is peculiarly suitable for fair hair, as they both tend to produce an auburn hue. Those whose hair is dark can use sub-carbonate of potash, or borax, beaten up with the white of an egg, and dissolved in warm rain-water. The following wash is excellent at all times for the hair, as it does not have the drying effect of soda and ammonia, and it softens the scalp, cures scurf or dandruff, and makes the hair smooth and silky. Take the yelk of one egg, one pint of rain-water, and one ounce of rosemary spirit. Mix thoroughly and use warm, rubbing well into the scalp with the fingers. This is nutritive as well as cleansing, and may be used twice a week to advantage.

Ladies who are out of health should be cautious

about using washes of cantharides and other irritants, designed to stimulate the growth of the hair.

Baldness.—See "Thin and Falling Hair."

Bandoline.—See "Curling the Hair" for a recipe.

Bleaching the Hair.—Most of the agents used to bleach hair are positively injurious, and should never be used. The simplest and most harmless preparation for this purpose is peroxide of hydrogen, sometimes called "oxygenated water." It is sold under many high-sounding names, but can be bought at almost any drug store for a moderate price. It is as colorless and transparent as pure water. It should be kept in a blue glass bottle, and in a dark place, as the light will decompose it. To apply it, first wash the hair with hot water containing the preparation of soap, ammonia, and soda previously given. This is intended to make the hair perfectly clean, as otherwise little effect will be produced by the liquid. Then dry the hair thoroughly (this is quite important), and apply the peroxide. This is best done with a tooth brush, going over the hair carefully one strand at a time, from the scalp to the end, wetting every part. Another way is to wet the hair with a small sponge and then brush it with a soft brush to distribute it evenly. The best time to use it is in the morning, and, when practicable, in the sunlight, leaving the hair unbound until it dries. Repeat the operation on the second, third and succeeding mornings, until the desired shade is reached. The number of applications needed will depend somewhat on the natural color of the hair, one or two applications sufficing for light hair, and four or even six being required for the darker shades. As the hair grows out it must be touched up near the roots frequently (say once a month), or it will look dark and dirty there; bleached hair must also be washed often, as it shows dirt plainly.

The hair to which this preparation is best adapted is coarse, dark brown hair, which is inclined to be curly. It gives this a rich gleaming color. The natural hue of the hair will, however, affect the operation of this agent, and some shades will become dull and faded looking, and others a ruddy gold. When properly used this peroxide is harmless, but its persistent use will gradually lighten the hair until it becomes a pale flaxen —almost white. But carried thus far the hair will be considerably injured and its vitality impaired.

Another means employed to accomplish this result is by the use of strong oxalic acid (one ounce to a pint of boiling water) which is applied to the hair with a sponge, after greasing the skin, which is done to protect it from the action of the acid (it should act in five minutes). Covering the hair with a paste made of powdered sulphur in water, is another method employed. One should sit in the sunlight for several hours with this on the hair. Bi-sulphate of magnesia and lime is sometimes used, but none of these things are equal to the peroxide of hydrogen, and we do not recommend them. We should advise not to bleach the hair by any method.

For a preparation for bleaching wigs, see "Wigs."

Curling and Crimping the Hair.—To make naturally straight hair grow in curls is probably impossible. The nostrums advertised for this purpose are almost all injurious. Heated irons, unless wrapped in paper as a safeguard, are destructive to the vitality of the hair. The too liberal use of oils and hair washes will often give hair a straight and lank appearance. Discontinue their use and wash the hair in soft water, dry it carefully, and then, with a soft brush, brush it in waves instead of straight lines. This will relieve the stiff and lank appearance, if properly done. Among the simplest and best things to use on the hair

are glycerine and the yelk of an egg. Another practical and simple application is to dissolve twelve grains of carbonate of potash in a pint of warm water, and then whip it up with pure soap until a strong suds is made, and then moisten every part of the hair with it at night before retiring. Do it up in curl papers, and when they are removed in the morning the hair will retain its curls much better than when done up without the carbonate of potash.

One of the old and well known applications for holding hair in curl is quince seed. Simmer one ounce in a quart of water for forty minutes. Strain, let it cool, and add a few drops of some perfume, and keep in a tightly corked bottle. Another is the following: Dissolve one drachm of gum arabic and two ounces of borax in one quart of hot water. When dissolved, add three tablespoonfuls of tincture of camphor. Apply at night on retiring, and do the hair up in curl papers as usual.

Those who are troubled by having their hair come out of crimp when horseback riding or boating, will find no better remedy than doing it up in the following bandoline: Take one pint of rose-water, one-fourth ounce of gum tragacanth, and five drops of glycerine. Mix, and let them stand over night, or until dissolved. If too thick, add more rose-water, until it is about as thin as glycerine. Moisten the hair with this before putting it in papers or irons.

The secret of safe hair-dressing is in never pulling the hair nor scorching it. Before the iron is applied, a lock should always be wrapped in paper. Long and patient treatment with hot irons will train stiff hair to curl without injury. If thin manila paper is wrapped once around the common round curling irons or frizzing tongs, they can be used with safety. Putting the hair

up over night on metal pins or hairpins is injurious. The best thing is, possibly, a loop of thick elastic cord, into which the hair is woven as on a hairpin. On withdrawing the fingers the elastic holds the hair, and it is much more agreeable to sleep in than metal pins.

There are many accusations against the use of iron hairpins, and if something less clumsy than the rubber hairpins could be invented to supplant them, it would be a great boon to the ladies. Care should be taken to see that iron hairpins are well japanned, to prevent their cutting the hair. Rubber hairpins are unobjectionable, but they are somewhat clumsy.

Damp Hair.—See "Greasy and Damp Hair."

Dandruff or Scurf.—The white brittle scurf skin which peels off from the scalp may become very annoying, after an attack of fever or debilitating disease, or when it becomes excessive and persistent. One ounce of borax in a pint of water, used as a wash, once a week as a preventive, and once a day as a curative, is a simple and, in mild cases, excellent remedy. Persistent cases of dandruff can be effectually cured by rubbing the following wash into the scalp before brushing the hair:

Take of sesquicarbonate of ammonia.....½ ounce.
Spirit of rosemary.....¼ pint.
Rose water.....¾ pint. Mix.

A wash, which we elsewhere recommend, to soften the scalp and make the hair smooth and silky, will cleanse the scalp and remove dandruff. It should be used warm, rubbed well into the scalp, and applied once or twice a week. It is as follows: Take the yelk of one egg, one pint of rain water, and one ounce of rosemary spirit, and beat it thoroughly together.

Depilitories.—See "Superfluous Hair."

Dry and Stiff Hair.—When, from any cause, the hair is dry and obstinate, glycerine is the best thing to

apply. Use in about the proportion of five parts of glycerine to fifty of water. A little perfume may be added, if desired. When a lock of hair persistently refuses to grow in the right direction, the comb and brush should be freely used, and it may be forced into the right position for a few days by a little bandoline. It will soon become pliable. An excellent emollient dressing for the hair, which it is said will do away with the need of using pomatum, even in cases where it seems most necessary, is the following:

Take of eau de cologne .....8 ounces.
Tincture of cantharides.....1 ounce.
Oil of English lavender.....½ drachm.
Oil of rosemary.....½ drachm.

Mix, and use occasionally as a dressing for the hair.

Greasy and Damp Hair.—When the hair is moist and greasy, an excellent drying wash is the following:

Take of essential oil of almonds.....1 fluid drachm.
Oil of cassia.....½ fluid drachm.
Essence of musk.....½ fluid drachm.
Rectified spirit.....2 ½ ounces.

Mix, and, while briskly agitating, add gradually sixteen ounces of distilled water, and one ounce of dissolved gum arabic.

A very simple and effectual wash for persistently damp hair is to dissolve one teaspoonful of table salt in one pint of water, and apply two or three times a day. After its application comb, brush and dry the hair thoroughly. Long continued use of this wash lightens the hair.

Glossy Hair.—The glossy appearance of the hair is caused by the secretion of minute glands. Those whose hair lacks this quality may treat the scalp by

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friction, and carefully comb and brush the hair with a soft brush, and once a day apply the following:

Take of castor oil.....1 ounce.
Tincture of cochineal.....1 ounce.
Rectified spirits.....1 pint. Mix.

Hair Dyes.—We suppose it to be useless to declaim against the folly and danger of using poisonous and deleterious dyes and washes for the hair. As long as the desired change can be produced, the red hair turned dark or the dark hair made blonde, the ardent vanity of women will lead them to resort to the use of such preparations as they believe will accomplish the desired result. The most we can do is to point out the dangers of using poisonous preparations, and give directions for using those least injurious to the hair. All the preparations of lead, copper and bismuth are poisonous and dangerous. The continued application of these ingredients will often produce most deleterious results, both on the hair and the general health—which may even result in paralysis and death.

Hair is naturally darker at the scalp than at the ends, because at that point there is a more copious supply of coloring matter in the cells. The most beautiful hair is never all of one shade, and to make it so gives it an unnatural appearance and strongly suggests dyeing. Tresses of varying hues, as the light plays through them, have always been the delight of artists.

Before applying any dye or coloring fluid, the hair should be thoroughly cleansed from grease and dirt by washing it with hot water, in which ammonia, soda and borax are dissolved, as without this precaution the dyes often will produce no effect. After drying the hair carefully the dyes can be best applied, usually, with a soft tooth brush. Dip it in the dye and then brush the hair with it. There is always danger of staining the

skin, and it is a safeguard to smear it (the skin only—*not* the hair) with pomatum, to keep the dye from touching it. This can be washed off afterwards and objectionable discoloration avoided.

Black.—By washing the hair repeatedly in a preparation of iron until the liquid is absorbed into the hairs, and then washing it in a preparation of tannin, they will act chemically on each other and produce a black color. This is the principle on which black ink is produced. This is as harmless as any black dye we know. The process is as follows:

Take of sulphate of iron.....10 grains.
Glycerine.....1 ounce.
Distilled water.....1 pint. Mix.

Twice a day for three days wash the hair thoroughly with this preparation, and then dry and brush it well. At the end of three days apply the following:

Take of gallic acid.....4 grains.
Tannic acid.....4 grains.
Distilled water.....1½ ounces. Mix.

Apply this with a fine-tooth comb, being careful to keep it from the skin, which it will stain. Subsequently they may both be applied once a day, applying the second preparation an hour or two after the first, until the hair becomes black.

Another:

Take of nitrate of silver.....7 drachms.
Rose-water.....8 ounces. Mix.

This is a French recipe. Used at full strength it produces a perfect black. By adding its bulk of distilled water it will make the hair a deep brown or chestnut. If twice its bulk of water is added it produces a light brown shade.

Another: Take equal parts of powdered litharge, lemon-juice and vinegar, and boil them in a porcelain-lined vessel for thirty minutes, over a slow fire. Hair wet with this will turn black in a short time. This is not as injurious as some of the nostrums advertised for dyeing hair; but litharge is a preparation of lead, and, as we have previously explained, all preparations of lead are injurious, if their use is persisted in.

Another:

Take of sulphuret of potassium.....3 drachms.
Distilled water.....2 fluid ounces. Mix.

The desired effect will not be produced unless this solution is freshly made when used. Wet the hair with it, let it dry, and then apply:

Nitrate of silver.....1½ drachms.
Distilled water.....2 fluid ounces.

Dissolve the nitrate of silver in the water, and keep the solution in a blue bottle. If the potassium sulphate is good it will have a strong odor. After exposing the hair to the light a few hours it will turn dark, and a dense black will be produced. If the skin becomes stained, it may be removed by using a rag wet in the first solution of sulphuret of potassium, slightly diluted.

Brown.—A perfectly innocent and harmless brown dye may be made by digesting four ounces of walnut skins, beaten to a pulp, in sixteen ounces of rectified spirit; or the dye may be prepared by boiling the walnut bark slowly for about an hour, in the proportion of two ounces to a quart of water. Then a little alum (perhaps two pieces the size of a thimble) should be added to set the dye. This may also be applied to the eyebrows and lashes, turning them to a rich brown, which will harmonize well with light hair. Apply the wash to eyebrows and

lashes with a small hair pencil, or with a sponge to the hair. As this will stain pillow cases, the head should be wrapped up before going to bed.

Another: Take one part of litharge, two parts of slacked lime, and two parts of starch, and mix, adding enough milk to make into a paste. Litharge is a preparation of lead, as we have previously explained. Using water instead of milk will change this to a black dye.

A bright red or reddish yellow tinge may be produced by using a solution of pure rouge in a weak solution of crystalized carbonate of soda, followed, when dry, with lemon-juice or vinegar diluted with one-half to an equal amount of water, to act as a mordant and set the color.

A rich golden hue may be given to very light hair, and a golden brown or auburn to darker hair, by using a solution of bi-chloride of tin, diluted considerably, followed by hydrosulphuret of ammonia, to act as a mordant. The most effective preparation for this purpose, however, is peroxyde of hydrogen. Moderately used on some shades of hair, its effect is beautiful. (See what we say about it under "Bleaching the Hair.")

A very effective, but temporary, golden hue may be given to hair as follows: Obtain from some hair dresser a package of gold powder. Then, using an ordinary perfume vaporizer, spray the hair well with a very weak solution of gum water. Then sprinkle on the powder. It will stay on during an evening, at a dance or party, and looks very rich.

A reddish orange is produced by using an acidulated solution of tartar emetic (acidulated with a little tartaric, citric or acetic acid), followed by a weak mordant of neutral hydrosulphuret (or bi-sulphuret) of ammonia. Carefully avoid excesses, however.

The mordants should always be kept in a separate

bottle, and these dyes should only be prepared by skilful hands.

Hair Restorers.—As we have intimated elsewhere, we do not counsel the use of dyes. The first symptom of grayness in the hair is usually on the temples, but, as that is a very conspicuous place, any dye which discolors the skin will be very apparent. Many people want a hair restorer for this and similar purposes, and we commend the following as being very good:

Take of rust of iron.....1 drachm.
Old ale (strong).....1 pint.
Oil of rosemary.....12 drops.

Put these into a bottle which is loosely corked, and shake it daily for ten or twelve days. Then allow it to stand one day, and decant the clear portion for use.

Another:

Take of sulphate of iron (crushed).....1 drachm.
Rectified spirits.....1 fluid ounce.
Oil of rosemary.....10 drops.
Pure rain-water.....½ pint.

Stir until the mixture is complete. Either of these will iron-mold linen if they come in contact with it. Some people substitute good old ale for the rain water, in the last preparation.

All preparations containing lead and mercury are injurious if used for any length of time.

Loss of Color in Hair.—Even during youth white and grey hairs will occasionally appear. They are due to general debility or to deficient local nutrition. Debility should be treated with suitable medicines and hygienic living; but for a local application, if sulphate of iron be dissolved in red wine it makes an excellent restorative wash. The proportions should be seven grains of sulphate of iron to 360 of the wine. The

sulphate may be dissolved in water first, and then the two boiled together for ten minutes. This is for dark hair. For light hair the red wine (claret) may be used alone. Frequent brushing and friction of the skin is also beneficial.

It is said that epsom salts dissolved in soft water and applied to the hair with a small sponge frequently will check its turning grey, and two tablespoonfuls of rock-salt put into boiling water and allowed to stand until it is cold, and then applied to the hair, is said to restore grey hair in some instances.

Parasites.—Lice.—Children sometimes get parasites (lice) in their hair by contact with other children at school, etc. The readiest way to destroy them is to wash the head with a preparation of one part of sulphurous (*not* sulphuric) acid in three parts of rain-water. Or wash the head with carbolic soap, or use one part of carbolic acid to twenty of water. This is much better than irritating the scalp with the old-fashioned fine-tooth comb.

This preparation of sulphurous acid, by the way, will destroy parasites on furniture or pets (dogs, etc.)

Red or Sandy Hair.—Objectionable shades of red or sandy hair can often be changed to a rich, glossy, golden tinge by frequent brushing and careful attention, so that it would hardly be known as the same hair. Luxuriant golden hair is certainly no detriment to beauty. "I have seen," says the author of the "Ugly Girl Papers," "a most obnoxious color so changed by a few years care that it became the admiration of the owner's friends and could hardly be recognized as the withered fiery locks once worn."

Superfluous Hairs.—There are two kinds of superflous hair. One consists of isolated hairs which appear often on the chin and lip, or which sprout from moles.

The other is a kind of soft down which grows on the upper lip or on the outer side of the arms, etc. The best depilitory we know, which can be applied to this soft downy hair, is the following:

Take of sulphide of barium.....2 drachms.
Powdered oxide of zinc.....3 drachms.
Powdered starch.....3 drachms.
Water sufficient to make a soft paste. Mix.

Smear this paste lightly over the hairy part, and let it remain for five or ten minutes. Then wash it off, and the hair will come with it. The operation should be performed at night, so that the local irritation may subside before morning. Just after washing off the depilatory, rub a little sweet oil over the spot, to allay the irritation. It is also said that bathing the part affected, frequently, with ammonia or camphor, as strong as can be borne, will kill out these fine hairs in a few weeks.

For the stiff, isolated hairs, the proper method is to pull each hair out with a pair of tweezers, and then apply a little carbonate of bismuth moistened with glycerine. If this is properly done, they will not grow again. Evidently, however, this operation is not suitable for fine, downy hairs, as to pull each one out in this way would be an endless operation.

Another effective and probably the best method known at present for removing the isolated hairs is by electrolysis. The method consists in running a fine needle, to which an electric battery is attached, into the skin until it reaches the roots of the hair. The electric current will destroy them, and the hair will soon fall out and will not grow again. The operation causes very little pain, but it should only be performed by a competent and skillful operator.

Switches (To Freshen).—When switches have lost their fresh appearance, and look dull and soiled, they

may be easily and effectually restored to look as fresh as new by taking common undiluted ammonia (half a pint will probably be enough) and dipping the switch in it. By repeating this process about once in three months the switch may be kept clean and bright.

Thin and Falling Hair.—The hair is sometimes thin from hereditary tendency, and sometimes as the result of sickness and prolonged ill-health, it will fall out. When the hair is thin from hereditary causes, an excellent stimulating lotion is the following:

Take of tincture of cantharides.....2½ fluid drachms.
Jamaica rum.....2½ fluid drachms.
Glycerine.....½ ounce.

Mix well, and then add twenty drops of oil of rosemary. Then

Take of sesquicarbonate of ammonia.....2 drachms.
Distilled water.....9 ounces.

Dissolve the ammonia in the water, and then mix the two preparations, shaking and mixing them well together. Rub this wash well into the roots of the hair once daily.

A simpler recipe, which is undoubtedly valuable for cases of thinning and falling hair, is this: Stew one pound of rosemary in a quart of rain-water for some time; then filter through muslin, and add one-half pint of bay rum. Bottle the mixture, and each night and morning rub some into the roots of the hair.

A quinine wash which is meritorious, and has been often tested, is the following:

Take of bi-sulphate of quinine.....1 drachm.
Rose water.....8 ounces.
Rectified spirits.....2 ounces.

Mix, and then add one-fourth ounce of glycerine, and five or six minims of essence of musk, or any other per-

THE FIRST HOUR OF NIGHT.—(Raphael.)

fume which is preferred. Shake it until thoroughly mixed, and the next day decant, and it is ready for use. Apply it once or twice each day.

When the hair is falling out rapidly through sickness or long-continued ill-health, it is best to have it cut and wear it so for a year or two, and in the mean time treat the scalp systematically with stimulating lotions. One great advantage in having the hair short is that nothing is so beneficial to all growth, animal and vegetable, as free access of light and air, and when the hair is long and twisted up and compressed on the head, it excludes these vitalizing agents. Then, again, the stimulating friction which is so important is much more readily applied when the hair is short; and, also, the hair bulbs obtain a period of rest and recuperation, and are thereby enabled to resume their office of producing a vigorous growth of hair.

Ammonia, wine or rum, origanum, and several other things, all have stimulating effects on the scalp, and so does electricity, the occasional use of which is often very beneficial. But grease, freely applied, will clog the pores and hinder their action. A very popular stimulating wash is the following:

Take of liquor of ammonia.....2 drachms.
Oil of sweet almonds.....2 drachms.
Spirits of rosemary.....1 ounce.
Otto of mace.....1 drachm.
Rose water.....2½ ounces.

Mix, and rub well into the roots of the hair daily.

In cases of confirmed baldness, when the scalp has become shiny, it is probable that little can be done to cure it, but in cases of baldness where a lens will show the presence of light downy hairs, they may be stimulated into growth, usually, by the use of the following preparation:

Take of tincture of cantharides.....¼ ounce.
Rectified spirits.....10 ounces.
Sublimed sulphur.....¼ ounce.
Glycerine.....2 ounces. Mix.

The parts should be brushed with a soft brush for a few minutes, then bathed with warm water and dried with a soft towel, and then the lotion gently rubbed in for about a minute and then left on the scalp—*not* wiped off. Apply twice daily. Should the continued application cause irritation, it may be allayed by applying equal parts of glycerine and water. When the hair begins to grow, clip the ends.

Another very powerful stimulant for the hair, and one which is said to fully equal cantharides, without its dangers, is the oil of mace. One pint of deodorized alcohol to half an ounce of the oil of mace makes a strong stimulant. To apply it to a bald spot, rub the scalp first with flannel until it looks red and excited, and then rub the lotion well into the skin. Persistent application three times a day for several weeks will often be needed. After the hair has started, once a day will be often enough to use the tincture. When used as a stimulant for deficient hair, a little may be poured into an open dish, and then a small brush may be dipped into it and the hair actively brushed, working the lotion well into the roots.

For applying any of these washes to the hair and scalp, there is probably nothing better than a soft tooth-brush, and the bald places should be gone over carefully, touching every spot.

Tenderness of the Scalp.—Using hard brushes may cause tenderness of the scalp. As we have said before, a hard brush should never be used, as it injures both the scalp and hair, whereas a soft brush will benefit both. The use of very hot water for washing or

shampooing the head, and the abrupt changing from hot to cold water will also cause tenderness. In such cases as the foregoing the remedy is obvious—simply remove the cause. When, as is often the case, it is caused by using hair restorers, they should be discontinued until the scalp recovers, and used more sparingly thereafter. When the scalp is naturally tender it should be washed daily in cold water and then stimulated by rubbing, exercising care not to injure the surface. Wash the head afterwards with the following lotion: Rectified spirits, one ounce, and water three ounces, mixed.

Wigs.—To Bleach.—When blonde wigs are desired for theatricals or other purposes, and cannot readily be obtained, the following method will bleach a switch of dark hair; but this recipe cannot safely be applied to the head, as it is too poisonous. (1) Take the tops of potatoes ready to flower and steep them for twenty-four hours in water, or (2) use an infusion of tumeric in champagne. First soak the hair in strong vinegar, and then put it into either one of the above preparations.

EYEBROWS AND EYELASHES.

DARK and regular eyebrows and eyelashes certainly give a beauty to the face, in every way superior to the lighter colors. No inconsiderable part of the impression which the eye produces is due to the eyebrows and eyelashes, and they are an important factor in the expression of the countenance. Among the Greeks, eyebrows which met in the middle were not popular; but the Roman fashion favored them and resorted to artificial means for their production. The Persians, Egyptians and Assyrians painted their eyebrows to increase their apparent width.

THE EYEBROWS.

The eyebrows should arch slightly, be moderately thick and lie smooth, to be beautiful. Although tradition ascribes future prosperity to persons whose eyebrows meet, it is usually considered a deformity, as it gives a scowling expression to the face. The remedy is, to pull out each hair, for about one-third of an inch, between the brows.

To correct irregular eyebrows, all the irregular hairs which make them appear uneven should be plucked out with tweezers. The eyebrows should be combed, and brushed with a soft brush toward the ear. A little olive oil may be applied with advantage occasionally.

If the hair grows too long, it may be clipped with

fine scissors, and if it is deficient some of the washes recommended for thin and falling hair may be used. But care should be taken not to get any of the lotions into the eye, and if the down external to the appropriate limits of the eyebrows develops, it should be plucked out.

If the eyebrows are singed off by fire, their growth may be stimulated by applying a lotion of five grains of sulphate of quinine in one ounce of alcohol.

When the eyebrows are troubled with extreme moisture, an excellent remedy is nine grains of borate of soda, one gill of distilled water, and ten drops of essence of mint, mixed, and applied two or three times a day.

Dry and crusty pimples in the eyebrows may be treated by taking nine grains of chlorate of potassium, one ounce of pure glycerine, and one gill of water, mixing, and applying lightly with a soft toothbrush. Apply preparations for darkening eyebrows and lashes with a small hair pencil, to avoid a smeared look, which is very bad.

Dyes.—As dyes for the eyebrows are often desired, we submit the following:

Black.—To touch them with a little black of mastic is a simple method. As it will stain the fingers or skin, it should be used carefully; or the following preparation may be used: Take one ounce of nutgalls, three ounces of olive oil, and one drachm of ammoniac salt. Mix, and add a little vinegar. Apply on retiring, and leave it on all night, and in the morning wash with tepid water.

For theatricals, a black that will not be affected by perspiration may be made by burning mastic and frankincense together.

Brown.—Use the brown dye, made of walnut skins, recommended for the hair.

THE EYELASHES.

Long and even lashes add greatly to the beauty of the eyes. In both childhood and later life the eyelashes may be increased in length and luxuriance by clipping them every month or six weeks; but the greatest care should be exercised not to injure the eye, especially with children, as they are often restless. Stimulants and washes to increase the growth may injure the eyes, if they get into them. They should therefore be used with great care if at all. A little olive oil may be applied occasionally.

If the eyelashes are subject to entanglement, the affected hairs must be clipped and trained away from each other.

In-growing hairs should be moistened with glycerine and then, with forceps or tweezers, curled away from the eyeball. Repeat daily.

The greasy secretion which gathers on the lids, at times, is very troublesome. The lids are red around the edges, and may be stuck together after sleeping, and the lashes may fall out or be stunted in growth. The treatment requires internal medicine, but locally the remedies are to cut off the lashes and bathe the lids twice daily with warm water. On going to bed at night, the edges may be smeared with olive oil, if there is much inflammation, to prevent their sticking together. If not, the following lotion may be used: Take four grains of borax, one drachm of sirup of quinces, and one ounce of black-cherry water. Mix, and bathe carefully. The eyes should also be shielded with colored glasses when out-of-doors, and dust and all causes of irritation avoided.

Dyes.—The beauty of the eye is enhanced when the eyelashes are darkened. The following dyes may be safely used.

Black.—Wash the lashes in goulard water. Then apply the following with a small hair pencil: Take one part of sublimed sulphur, four parts of lard and two parts of glycerine. Melt the lard, and then mix in the sulphur and glycerine, and let it stand until cool. A very natural effect is also produced by applying a little India ink dissolved in water, with a hair pencil. Use the best ink.

Brown.—Use the brown dye made of walnut skins, recommended for the hair.

THE EYES, EARS AND NOSE.

PASCAL has called attention to the fact that if Cleopatra's nose had been a little longer it might have affected the political destiny of all the later nations. The eyes and nose are so prominent that if they are irregular or deformed they arrest at once the attention of the beholder, and the beauty of the countenance is destroyed. The ears, however, are less prominent, and, if inelegant, can be more easily concealed by arranging the hair for that purpose. Savages, with their absence of correct taste, and their blind slavery to their local fashions, produce various disfigurements of these organs.

THE EYES.

The eyes are the most expressive feature of the face. They are the soul's mirrors, and reflect the thoughts within. Guyon has said that "Whoever has received from God the precious gift of strong, beautiful eyes, should carefully preserve them."

The great enemies of the eyes are wind and dust, the glare of the sun or artificial light, and overtaxing them in reading, study or work. Those who are exposed to the wind and dust should protect their eyes with glasses. Ladies have some protection in their veils, but these should be dark colored and the meshes close set.

The glare of the sun, as on white sand, etc., may be met by wearing colored glasses (the London-smoke is the best). So far as the over-work is concerned, each

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one must exercise his own common sense and be careful not to overtax his eyes. When the eyes are easily irritated by the wind and sun, a wash of one part of camphor to eight of rosewater will be found beneficial.

Children should not be subjected to sudden changes from darkness to light, and their hair should never be allowed to fall into their eyes and irritate them.

If the eyes are sticky and gummed together, they may be bathed for a few minutes in tepid milk and water; but do not rub them, as that will cause irritation.

Persons who are afflicted with long or short sightedness should wear glasses adapted to their eyes, as it relieves them from constant strain and tends to their preservation.

Bilious Eyes.—These are caused by inaction of the liver. The treatment is internal remedies, exercise, cold bathing, and a nourishing diet.

Black Eye.—When the eye receives a slight bruise the discoloration of the surrounding tissue which so often results may frequently be prevented by the application of a little brandy, whisky or spirits of wine.

Bloodshot Eyes.—They may be treated by using some of the lotions elsewhere recommended for chronic cases of watery eyes.

Cross Eyes.—See "Squinting."

Objects in the Eye.—When a cinder or other substance gets into the eye, do not rub it—that will make it worse. Wait a minute, and then gently open and close the lid. The tears which follow this operation will usually wash out the intruding substance. If this fails, however, turn out the lid under which is the substance, and remove it with a soft handkerchief. The eye may be painful for an hour or two after the object has been removed, but by bathing it with a little warm salt water the redness will soon subside. If the object is

imbedded in the cornea or eyeball, a simple and excellent way to detach it is to take a long hair, and, holding both ends, allow it to rest lightly over the eyeball, above the object; then, allowing the eye to roll upward, it is loosened, and may be removed. If this fails, a physician or oculist should be consulted as soon as possible.

Squinting.—This is usually caused by some inequality of vision in the eyes. Internal remedies, or a surgical operation, may be necessary. An old remedy for divergent vision is to place a black patch on the side of the nose, and try to view it with the affected eye. What is commonly called "cross-eye," is caused by contraction or inequality of the muscles of the eyeball, and can easily be cured, usually, by a slight and not painful surgical operation. It should be performed by a skilful oculist.

Stye.—These are most common with delicate or unhealthy children, but many adults are afflicted with them. The best treatment is to bathe the eye with warm water, or apply a bread poultice. After they break, apply a little dilute citrine ointment, being careful not to get any into the eye. Persons subject to them should strengthen the system with tonics and bathe the eyelids night and morning with a weak solution of salt and water.

To Brighten the Eyes.—Various devices have been resorted to, many of them very injurious to the eye. Many ladies know that if, just before going out, they eat lump sugar saturated with cologne, it will brighten their eyes. The same effect may be produced by flirting soapsuds into them. Many Spanish ladies make their eyes shine by squeezing orange-juice into them. The juice of the herb *euphrasia*, or eye-bright, dropped into the eyes, will make them bright, and is said to be as harmless as anything of the kind which can be used. A spoonful of roasted coffee, chewed for the juice, will brighten the eyes for an evening, but this should not be

resorted to often, because of the effects of the coffee on the system. We advise our readers not to tamper with their eyes by injecting any preparations into them. The best things for beautifying the eyes are good health, proper care, and do not strain or misuse them in any way.

Watery Eyes.—These cannot bear a strong light. They are tender, and there is an abundant secretion of tears. When the attack is acute and comes on suddenly, caused by getting dust in the eyes, or a similar reason, they should be bathed in a lotion made of one part warm water and one part poppy decoction. After the inflammation subsides, the eyes may be treated as in chronic cases.

Chronic cases require astringents, and either of the following washes may be used:

Take of alum.....2 grains.
Pure water.....1 ounce. Mix.

Or,

Take of acetate of zinc.....1½ grains.
Pure water.....1 ounce. Mix.

Or,

Take of sulphate of zinc.....1½ grains.
Pure water.....1 ounce. Mix.

Also, in chronic cases, a lotion may be used, made of one part of rectified spirits to eight parts of water.

THE NOSE.

An ugly and ill-formed nose disfigures any countenance, while Lavater has said that "a beautiful nose is never associated with a deformed face." As the nose occupies the most prominent part of the face, it is often a serious matter to a woman when it is mis-shapen.

"The fate of innumerable girls has been decided by a slight upward or downward curvature of the nose," says Schopenhauer. As between a nose which is too large, or one too small, the former is usually preferred.

The treatment of various deformities has made great advance within the last few decades. Dr. Cid, a distinguished French surgeon, noticing that people who wear eye-glasses are apt to have long, thin noses, conjectured that it might be caused by having the circulation of the blood impeded by the pressure of the glasses. He tested his theory by constructing an instrument to compress the arteries of the nose, which he applied to a lady's face, leaving it on during the night, and in three weeks a decided change was apparent, and in three months her nose was reduced to a proper size. The nose is not only important in imparting symmetry and beauty to the face, but it also plays an important part in speech, and in warming and filtering the air before it enters the lungs.

Children, by rubbing or wiping their noses, often flatten them or turn them up. As the bones are then soft and pliable, children should be watched by their nurses and prevented from warping them out of shape.

When eye-glasses are worn, they often produce callous places on the sides of the nose. To remedy this, their position should be changed.

Small pendant tumors, known as *polypi*, sometimes form inside the nose and interfere with the breathing and give the voice a nasal twang. They can be cured painlessly by electrolysis; that is, by passing a small wire around them and sending a galvanic current over it. It should be done by a physician.

When in perfect health the discharges from the nose should be odorless and not excessive. Any unusual discharge is, therefore, an evidence of disease, and should

be attended to. Catarrh, or common cold, should, if possible, be checked in its infancy.

The fine hairs at the entrance of the nose are placed there by nature to prevent the entrance of foreign particles. They should not be removed unless of great extent. If they grow long and are unsightly they should be bent out of the way.

Black Heads. — Acne is the correct name for those unsightly specs which often disfigure the sides of the nose. We have already described the treatment among the "Affections of the Skin," which see.

Bleeding from the Nose.—This may often be stopped by pressing with the finger on the upper lip just below the nose. Sometimes a wet cloth placed on the back of the neck or between the shoulders will contract the blood vessels and stop the flow. In severe cases a plug of cotton, to which a thread is attached, may be dusted over with tannin and inserted in the nose, and left for some hours.

Modifying the Shape of the Nose we discussed near the close of our article on "Developing Beauty and Grace in Children," which see.

Redness of the Nose.—Its treatment is discussed among the "Affections of the Skin," but when this is due to intemperance or tight lacing, the only cure is in reforming one's habits.

THE EARS.

The ear to be beautiful should be of moderate size, and about half as broad as it is long. The lower part should be free and not attached to the head, and the ear should be inclined backward so that the upper point should nearly touch the head. The ears are composed entirely of cartilages and skin, without bones, and

they can be moulded into shape even more readily than the nose. The practice of allowing girls to wear their hair or bonnet-strings in such a way as to make their ears stand out, may cause a very mortifying deformity, and should be guarded against. It is no longer fashionable to wear heavy earrings which will enlarge the lobes of the ears, but small earrings are often worn.

Large and Unsightly Ears may be trained to lie close to the head, as we have previously explained at the close of our chapter on "Developing Grace and Beauty in Children" (which see).

The Hair in the Ear Passage is placed there by Nature, to prevent the entrance of foreign particles. It should not be removed, but, if it is unsightly, it may be bent out of the way.

Stoppage of the Ear.—The ear passage will sometimes become filled with the waxy substance which is secreted by the glands which line it, and this will cause deafness. To remedy this, pour a little sweet oil or glycerine into the ear, and leave it for some time (over night or longer), and this will cut the waxy secretion. It can then be washed out by syringing the ear with tepid water, containing about a teaspoonful of bi-carbonate of soda to the tumbler of water. The water should not be directed straight into the ear passage, but rather against the sides, as a direct stream may injure the tympanum. The amount of matter discharged will often be surprising. If the first trial does not fully clear the ear, repeat the operation several times, if need be. After the removal of the wax, a little cotton should be worn in the ear for a few days, as it is often left inflamed and sensitive, and susceptible to cold.

In cleaning the ear, an ear-spoon or pin-head should never be thrust into it to remove the wax, as the hearing may be seriously injured by such a practice.

THE MOUTH AND TEETH.

DANTE has said that "the mouth is the end of love." It possesses both beauty of outline and the charm of emotional expression. Sir Charles Bell has said that "the lips are, of all the features, the most susceptible of action, and the most direct index of the feelings." The mouth is man's most delicate instrument for intellectual and emotional expression. The under lips should be fuller than the upper, and Winckelman says, "the lips answer the purpose of displaying a more brilliant red than is to be seen elsewhere." "The size and shape of the lips afford an index of coarse or refined ancestry," says Finck. See, for a beautiful mouth, the portrait of Diane de Poitiers which we give, and some of our other illustrations.

THE LIPS.

The skin of the lips being very thin they are easily deranged, and often the atmosphere will cause them to chap and crack. They may be modified or distorted by pernicious habits. Sucking and biting their lips, which is a trick of some children, will distort them, and, unless the habit is given up, may cause permanent deformity. The habit of making mouths never adds any to the emphasis of conversation, and is to be condemned, as it may lead to actual malformations. When lips are too thin, sucking them will sometimes increase their thick-

ness, as it draws the blood into them and hence increases their nourishment. When too large they may sometimes, though not always, be reduced by compresses. The great increase in size to which the lips of some girls, scrofulously inclined, are subject, can usually be cured if medical advice is sought in time. When the lip turns out at every laugh or smile, as it does with some people, displaying the red lining very unpleasantly, the blemish may be cured by a slight surgical operation. When tumors and swellings appear upon the lips, they should be promptly submitted to medical examination.

Chaps and Roughness of the Lips.—When these affections occur as the result of cold, or from impaired nutrition of the mucous membrane, the following emollient is probably as good as any known:

Take of white wax.....2 drachms.
Spermaceti.....2 drachms.
Glycerine.....2 drachms.
Almond oil.....2 drachms.

Melt these together in an earthern pot over a slow fire, and mix them thoroughly. By retaining the same proportions the quantity made can be increased or diminished.

For dry lips the above is also a most excellent preparation. Half a drachm of rose-water may be added, after the mixture cools, to perfume it when desired.

For chaps, glycerine alone is good; and so, also, is cold cream.

Eruptions.—The little blueish eruptions that make the lips sore may be treated with an alkaline pomade like the following: Take one-half ounce of white wax, one-half ounce of almond oil, and nine grains of carbonate of soda. Mix, and rub on the lips. Another good lotion

THE MADONNA OF THE THUMB.

for eruptions on the lips is the following: Take one scruple of tannin, one gill of water, and six drops of essence of bergamot. Mix thoroughly, and apply with a soft linen cloth.

Fever Blisters.—These should not be rubbed or scratched. Every three or four hours they may be touched with the following: Take one teaspoonful of glycerine, ten drops of carbolic acid, and two drops of attar of roses. Mix.

Herpes Labialis, as it is called, an eruption which attacks the lips, we have previously treated among the "Affections of the Skin" (which see).

Pale Lips.—This is usually an indication of debility. In such cases, constitutional treatment may be required. A simple local treatment is to rub them briskly with a tooth-brush or a woolen cloth. This calls the blood to the surface, and the glow will often last for hours. Cayenne lozenges, moistened and rubbed over the lips, will deepen the color by stimulating the blood vessels. A harmless color for the lips may be made as follows:

Take of oil of sweet almonds.....3 ounces.
Spermaceti.....1 ounce.
Rice flour.....½ ounce.

Melt in an earthen jar over a slow fire, and stir well until cold. Perfume with a little rose oil. Put some alkanet powder in a muslin bag and let it soak for a week or ten days in the almond oil before that is used. This will impart a red color. This is much better than any preparation of poisonous red lead. If alkanet root is soaked in alcohol for three or four days, and then strained and bottled, it makes a good rouge for the lips. It may be applied with a piece of linen.

Red and Swollen Lips.—For these, apply a warm bread-and-milk poultice, or one made of potatoes.

FOR SORE TONGUE.

The simplest remedy is to wash out the mouth with the following:

Take of glycerine.....1 ounce.
Powdered chalk.....1 ounce.
Water .....8 ounces. Mix.

Skake well before using.

THE GUMS.

As these are essential to the beauty of the mouth, they should receive proper care. They should be thoroughly cleansed, and the food, sweetmeats, etc., should be washed off regularly and never allowed to decay on them, nor should tooth-powder used for the teeth be allowed to remain on the gums. When pale, rubbing them briskly will set the blood in circulation and give them a healthy color. Rubbing lemon peel on the gums to redden them decays the teeth—it should not be done.

Gum-boils.—If these are caused by decayed teeth, it may be necessary to extract them. When the boils appear to be ripe, and matter is detected, they may be lanced. To hasten the suppuration of a gum-boil, hot water may be held in the mouth for several minutes at a time; or a roasted fig may be opened, while hot, and laid on the affected part.

Tender and Spongy Gums.—When the gums are tender and spongy, some astringent wash should be used. Probably nothing is better than to brush them with a few drops of the tincture of myrrh on a tooth-brush. A little camphor dissolved in alcohol is also good for this purpose.

THE BREATH.

Nothing will disgust one person with another more quickly than a foul-smelling breath. Often, too, the one

thus afflicted is ignorant of the fact, and her friends neglect to inform her. The principal causes are neglected teeth, disordered stomach or lungs, and diseases of the nasal passages and throat, like catarrh. Some foods, also, like onions, render the breath very offensive.

Many remedies are suggested for tainted breath. When the teeth are the cause, they should be washed with some good disinfectant dentifrice. When the cause is a foul stomach, it is said that three grains of chloride of lime in one wine-glass of water, if taken several times a day, will relieve it; or twenty grains of bisulphate of soda in water, taken twice a day, is good. So, also, eating charcoal corrects this trouble, but a mild cathartic should be taken afterward, to clear the charcoal from the system. A few grains of coffee, fresh nuts or orange-flower tea, are excellent, when the diet simply is the cause. Cloves, cardamon seed and allspice are not suitable for ladies—they are too suggestive of the dissipated man's devices. As for onions, the remedy for their foul odor is simple—don't eat them, or else lock yourself in your own room until their odor is gone.

If due attention is paid to the teeth and health, a small piece of licorice root dissolved in the mouth is all that is needed to purify the breath. It has no smell, it sweetens the mouth and stomach, and it can be easily kept on the toilet table.

Washing or rinsing the mouth twice a day with a wash made by dissolving fifteen grains of chlorate of potash in one ounce of water, is also an excellent remedy for offensive breath.

Pastiles for the Breath.—Lozenges made in the following manner will check decay of the teeth, neutralize acidity of the stomach and disguise offensive breath. Take seven drachms of chlorate of lime, three drachms of vanilla sugar, and five drachms of gum arabic. Mix

into a stiff paste with warm water, roll out and cut into lozenges.

Smokers' Breath.—An old formula for removing the odor of tobacco from the mouth after smoking, and which is to be used as a wash, is the following: Take of calcium chloride two drachms, and water one ounce. Agitate for half an hour and filter. Then add of rectified spirits one ounce, and rose-water one half ounce. Of this use a teaspoonful in a wine-glass of tepid water.

THE TEETH.

A good, even, white set of teeth is very essential to beauty and health. When an otherwise beautiful face is disfigured by imperfect teeth, a feeling of inharmony is produced on anyone who sees them. Rousseau says: "A woman with fine teeth cannot be ugly." Among the strange fashions of savage tribes, some women paint their teeth alternately, black, red, blue, etc., and some knock out two or more of their front teeth. Civilized races, however, know that the loss of a few front teeth will make any one look both ugly and old.

The teeth should be brushed regularly after each meal, with water, and also at night and in the morning. A soft tooth-brush should be used. Once a day use some of the dentifrices we shall hereafter recommend. The teeth should be brushed on the inside and on top, as well as on the outside, care being taken to cleanse them in every part. A stiff brush scratches the gums and is injurious. Tepid water should be used, as very cold or very hot water is harmful. After brushing in the morning, the mouth may be rinsed with tepid water containing a few drops of tincture of myrrh. Children should be taught while young to care for their teeth.

Wood or quill toothpicks are the best, and the particles of food between the teeth should be cleansed out

after each meal. Gold or metal toothpicks of any kind should not be used.

Extremely hot or cold food or drinks are undoubtedly very injurious to the teeth. The custom of eating extremely hot food at all meals is bad for teeth, bones, hair and complexion; and to alternate from hot to cold (as from hot soup to ice water) is very destructive to the teeth, and yet it is quite a common practice by many people who seem ignorant of the consequences.

Acids destroy the enamel. A tooth left for twenty-four hours in a mineral acid will become so soft that it can be dented with the fingers. Even lemon-juice is injurious; and people who habitually take acid drinks suffer from decay or caries of the teeth. Acids should, therefore, never be used for dentrifices. They may whiten the teeth for the time being, but they inevitably destroy them in the long run. Whenever much vinegar is taken with the food the teeth should be cleansed at once after the meal.

All toilet preparations for the mouth should be either astringent, alkaline, antiseptic or inert. The excessive use of mineral drugs by children, like preparations of iron or mercury, will injure the teeth.

All preparations containing alum or tartaric acid should be discarded and never, on any account, used on the teeth.

Soap dentrifices tend to make the teeth yellow, if habitually used, and we counsel against them.

Camphorated chalk is antiseptic, and an excellent dentifrice.

Decayed Teeth.—When the teeth begin to decay, a dentist should be consulted and the cavity filled. This will check the decay and preserve the teeth. Teeth which can be saved should be preserved instead of being pulled. A tooth which cannot be filled should

be extracted, as a decaying tooth is not only unsightly but it is a continual source of danger to the sound contiguous teeth, and affects the breath, impairs the digestion and deteriorates the general heath.

Discoloration.— When the teeth become brown, so that the usual tooth powders fail to cleanse them, they may be rubbed with a piece of cambric moistened and dipped in pulverized pumice-stone; or, instead of that, a piece of soft wood, about one-fourth inch wide, and sharpened like a chisel, may be used with the pumice-stone. Afterward the teeth can be thoroughly rinsed with tepid water. Or a little lemon-juice may be used on a tooth-brush or rag, but the teeth should be thoroughly cleansed afterward, and the lemon-juice should be rarely used. Of the two we recommend the pumice-stone as the safest thing for this purpose.

Irregular Teeth.—When the teeth are growing they should be frequently inspected, and if the second teeth manifest a tendency to grow irregularly, they should be pressed with the fingers, once each day, in the right direction, and they will soon yield to this treatment. If one of the first set (or milk teeth) is not out of the way when the second appears it will sometimes crowd the second tooth out of place, and so, possibly, make the whole set irregular. To prevent this, the milk teeth should be pulled if they remain in too long. When the second teeth are growing they should not be used to bite hard crusts, etc., as that will often crowd them out of position. If the teeth are too much crowded, it may be necessary to pull one to make room for the others. Sucking the thumb by children should not be allowed, as it often results in that undue prominence of the upper teeth which is so unsightly, and which is a reflection on the training it received.

A tooth which has been neglected and allowed to

grow directly outward or inward should be extracted, as it may irritate the tongue or cheek if it is a molar or bicuspid; and if an incisor or canine, it will be very unsightly.

Tarter.—This is an accumulation which forms on the teeth, and oftenest with those who are not in very good health. Brushing the teeth every day with suitable dentrifices will prevent its accumulation usually. Behind the front teeth quite a deposit will sometimes accumulate. This is best removed by a dentist, who will cut it out with an instrument for the purpose. It may be removed with mineral acids also, but we have already explained the danger of ruining the teeth with these, and we advise our readers not to use them. Small deposits on the front of the teeth may be removed by pumice-stone, as described under "Discoloration."

Toothache.—This may result from colds and exposure, or from the decaying of the teeth. If the tooth is decayed, a dentist should be consulted and the tooth filled. The number of "infallible" cures for toothache is almost legion. Among them are: To insert in the hollow of the tooth a little cotton wet with creosote, which acts as an astringent and antiseptic; or inserting a little gall-nut in the hollow of the tooth, which acts as an astringent. Alum and salt are both used, and both are astringents. Bicarbonate of soda in hot water often acts like a charm, and it acts by soothing the irritated nerve. The preparations of opium (especially laudanum), alcohol and tobacco, are all used with good effect at times, and act by stupefying the nerves. In case of violent pain, it can usually be checked by applying hot flannels externally; at the same time, prepare a wine-glassful of warm water, containing eighty drops of laudanum. First wash the mouth with this, and then hold some in the mouth on the affected side. As this is

an opiate, none of it should be swallowed. After the pain subsides, a strong solution of tannin may be used as a mouth wash, and it will hinder the return of the pain. The daily use of this, or salt in tepid water, will harden the nerve pulp, and so check the pain from starting again.

Tooth Powders.—One of the best dentifrices known, is recently prepared fine charcoal — especially that of the areca-nut. It has deodorizing properties and acts mechanically as well as chemically. It cleans the teeth by friction, without scratching, as harder substances are apt to do. The following formula will be found good:

Take of powdered charcoal.....5 ounces.
Cuttle-fish bone (powdered).....2 ounces.
Myrrh.....1 ounce.
Orris root.....1 ounce. Mix.

Or like proportions in other quantities. This is a safe and good tooth powder, and much better than the usual articles sold in the stores. Unless made of the areca-nut charcoal, this dentifrice is black, its color being the only objection to it. Hard-wood charcoals, like hickory or maple, are best for the teeth.

Camphorated chalk possesses antiseptic qualities as well as those of an inert nature, and it makes an excellent tooth powder. The proportion should be one of camphor to eleven of chalk.

When teeth manifest a tendency to decay, an excellent antiseptic tooth lotion is the following:

Take of camphor.....1 drachm.
Rectified spirits.....20 drops.
Distilled water.....1 pint. Mix.

Or take one ounce of tincture of myrrh, and one ounce of compound tincture of cinchona, and one ounce of distilled water. Mix.

When the gums are spongy, tender or disposed to recede from the teeth, the following may be used:

Take of tannin.....½ drachm.
Tincture of myrrh.....6 fluid drachms.
Spirit of horse radish.....2 ounces.
Tincture of tolu.....2 fluid drachms.

Stir and skake until complete solution occurs.

An old and tried tooth powder is the following:

Take of prepared chalk.....2 ounces.
Cuttle-fish bone (powdered).....1 ounce.
Orris root.....1 ounce.
Myrrh.....½ ounce.
Sulphate of quinine.....10 grains. Mix.

Piesse and Lubin's Tooth Powders are made as follows:

Take of precipitated chalk.....½ pound.
Orris powder.....½ pound.
Carmine.....¼ drachm.
Powdered sugar.....⅛ pound.
Attar of roses and neroli, each.....½ drachm.

Or like proportions for smaller quantities.

Sozodont, and various liquid tooth preparations, have for their basis a tincture of soap-bark. They produce a froth in the mouth, like soap, and are cleansing. An excellent preparation, similar to sozodont, which should be shaken before using, is made as follows:

Take of tincture of soap-bark.....1 ounce.
Essence of wintergreen.....4 drachms.
Tincture of myrrh.....2 drachms.
Paregoric.....2 drachms.
Water (pure).....6 ounces.

THE HANDS AND ARMS.

BEAUTIFULLY formed hands and arms are a great attraction, and, alas, they are quite too rare. Long, slim or bony arms are not compatible with beauty. They suggest emaciation and a want of vigor and health. The arms of savages are longer and not so full and well rounded as those of civilized men, being about midway between those of civilized men and their simian relatives(!). No other organ of the body, however, is so highly developed and adapted to such varied uses as the hand. It fashions all man's tools, and supplies his art and music. It is also capable of great emotional expression, varying from the caress of love to the strike of hate. We give an illustration showing a fine arm and hand. A beautiful hand should be rather long and somewhat tapering, and the fingers also tapering and long. The arm should be plump, round, white, small at the wrist, and gracefully tapering.

THE HANDS.

Some one has not inaptly termed the hand "the second face." Balzac says that "men of superior intellect almost always have beautiful hands, the perfection of which is the distinctive indication of a high destination" It is not very difficult to keep the hands smooth and soft, although in few cases are they perfectly formed. As well kept hands are one of the chief points

of beauty, every woman who would preserve her attractions should bestow careful attention to those details which affect their appearance. Most women must engage in some useful household occupation, but a little attention will keep the skin of their hands soft and fine, and the nails well rounded and polished.

To keep the hands soft and clean wash them in soft water (we have explained the advantages of soft water in our chapter on the complexion) containing a little borax or ammonia. Hands which easily become rough and red are much benefited by washing them in oatmeal water. It softens and whitens the skin. Take a tablespoonful of oatmeal to a pint of water, bring it to a boil and then set it aside to cool; then strain and use the liquid night and morning to wash with. This is really a most excellent thing. Let the hands soak in it and it will take out the cracks at the sides of the fingers, etc. The beautiful Countess of Jersey always used oatmeal gruel as a lotion, and she retained her charms till quite old. As this lotion sours soon, it should be made fresh every day. It will enhance its whitening effects if an equal quantity of starch is added.

The treatment which is suitable for some hands is not adapted for others. Hands which are very coarse and red may be washed in warm soft water, to which a few grains of chloride of lime have been added. All rings and bracelets must be removed before using this, as it will tarnish them. Preparations of corrosive sublimate, which are sometimes used, are liable to irritate the skin, and must be handled with extreme care.

Always wash the hands in warm water.

Another good method of whitening and softening the hands is to wash them at night, cover them with glycerine, and then wear through the night large mittens filled with moist bran or oatmeal. The mittens should

be secured by a wide band at the wrists, to prevent the oatmeal or bran from escaping, which would be very disagreeable; but this band should not be too tight, as that would check the circulation of the blood and cause a red and congested state of the skin. The bran or oatmeal should be only slightly moistened. If it is too wet it will act as a poultice and cause a dense, soft, white thickening of the flesh on the hands. A lady noted for her soft and beautiful hands surprised some of her acquaintances by saying that she did a great deal of housework, but kept them white by wearing mittens, as above directed.

Gloves of india rubber, without cosmetics, are worn by many ladies during the night, and highly prized. They act by keeping the hands warm and moist.

Another excellent plan is: Wash the hands thoroughly in warm water on retiring, dry perfectly, and then cover them with glycerine or the almond paste which we next describe. Then wear, during the night, a pair of old and *loose* kid gloves; or, instead, wear a pair of chevrette gloves. If genuine almond paste is used, such gloves will last for months.

Almond paste is an excellent thing to soften and whiten the hands. It is made as follows: Take two ounces each of sweet and bitter almonds, from which every particle of the outer brown skins must be removed before using, as it will spoil the preparation to leave them on. Pound these to a paste in a porcelain mortar, and work them up with half an ounce of Windsor soap, cut in fine shreds. To this add two drachms of spermaceti, one-half ounce of oil of almonds, and twelve drops of oil of bergamot. Melt them all together, with a gentle heat. Stir until perfectly mixed, and pour it into china pots to cool. In these it may be kept for use.

The flushed faces and red hands of school-girls who

study a great deal without proper exercise, should be treated by hot foot-baths, regular and abundant sleep and exercise, as explained under "Affections of the Skin."

When the hands are discolored by sun, wind or work, an excellent preparation to whiten them is made as follows: Take a wine-glassful each of honey, lemon-juice and eau de cologne, and mix them thoroughly. Then keep the preparation for use in a closely-corked glass or earthen jar. This may be used day or night.

Washing the hands in hot water containing fine sand will remove the roughness caused by housework. The powdered quartz sold for filters, or the best flint sand, are the best for this purpose. To use it, first remove any stains as we have elsewhere directed, and then rub the hands for several minutes in a basin of this sand and water, quite hot, and the best soap suds. Rinse them in warm lather of good soap, dry them, and rub them with corn-meal or dry bran. Then dust this off, and rub cold cream well into the skin. This may be done each day. The sand may be used over and over again, and only needs to be rinsed and covered with water to keep it from blowing about.

Pumice stone (get only the finer grades sold by all druggists) is used by many persons, and should be on all washing-stands. It will rub out slight stains or marks, and smooth down hard surfaces and rough skins. As it will take off the polish, it should not be used on the nails.

Holding the hand on a revolving grindstone will take off calosities and stains at the same time.

Chaps.—Hands which have a tendency to chap may be treated as follows: Keep a pot of honey on the wash-stand, and after washing the hands, and just before drying them, dip a finger in the honey and rub it all

over the hands. Then rinse slightly, dry carefully, and dust a little oatmeal on them, and rub this off with a dry towel.

We would suggest to our readers that absolute dryness of the hands, especially before going into the open air, is probably the best and all-sufficient *preventive* of chaps.

Camphor balls have been popularly regarded as a specific for chaps and abrasions, and we give the recipe for making them, as it may interest some of our readers:

Take of spermaceti.....2 ounces.
Refined white wax.....2 ounces.
Almond oil (sweet).....¼ pint.

Melt by a gentle heat, and as it is dissolving add one drachm of balsam of Peru. Then add one ounce of camphor, rubbed up with a few drops of alcohol, and stir until all are dissolved thoroughly, and as the mixture begins to cool, pour it into slightly warmed moulds or egg-cups, and let it cool. It will then be ready for use.

For further hints on chaps, see the chapter on "The Affections of the Skin."

Chilblains.—These are caused by frosted or congealed blood, and they are more easily prevented than cured. With proper care they may be prevented or arrested before going beyond the first stage. If neglected they disfigure the hands, and some persons suffer terribly with them. Friction is earnestly advised on their first appearance, together with the application of one of the following lotions: (1) Take one part spirits of wine and five parts spirits of rosemary, and mix. (2) A more active lotion is the following: Take ten drachms of compound soap liniment (opodildoc) and two drops of tincture of cantharades; mix. One of these two may be briskly rubbed in on the first appearance of redness or irritation.

If they are neglected until they appear and become troublesome, one of the foregoing lotions may be applied with friction every two hours until relieved. Tincture of myrrh in water should be applied to broken or ulcerated chilblains.

To prevent them, which is much better than to try to cure them when they appear, dress warmly and avoid subjecting the skin to sudden changes of temperature, such as coming in from the intense cold and warming the chilled hands or feet by the fire. This is the common cause of chilblains. On the first appearance of cold weather attend to the clothing. Have the dress sleeves warmly lined, and let them reach to the wrist. A pretty cuff will help their appearance. On going out into the cold wear warm gloves and long warm wristlets. Also wear long woolen stockings held up by suspenders, as cold feet affect the whole body—the head and hands especially. Avoid putting the hands into very cold or very hot water as much as possible, and at night wash the hands and wrists in cool water containing a teaspoonful of ammonia, and then rub them briskly for a few minutes to stimulate the circulation. These precautions, and the treatment indicated, will prevent chilblains—or, at least, check their going beyond the first and easily-cured stage.

To keep the hands and feet in an unnatural state of perspiration by wearing woolen stockings and gloves at night, as some ladies do, makes them sensitive and easily affected by the cold.

Enlarged Veins.—The veins on the back of the hands, which should be only just visible, swell and annoy some people. The pressure of dress sleeves at the arm-pit does more than anything else to produce this. The remedy then is to avoid tight sleeves. When the veins are swelled, wear gloves which fit moderately

tight. Bathing the hands in vinegar is said to help the trouble, and avoid using very hot water.

Finger-Stalls.—Finger-stalls are now made which are worn by some ladies to shape the fingers from the first joint to the end.

Needle Pricks.—The needle pricks which disfigure the fingers of so many ladies after they have been sewing, may be removed by rubbing them with coarse pumice stone. If the finger is rubbed down until it smarts, it may be smeared with vaseline, and the finger of an old glove slipped on, which will cure the soreness in a single night.

Profuse Perspiration.—Some people are troubled with excessive perspiration of the palms of the hands, giving them a moist and clammy feeling, which is very unpleasant. This is usually worse in warm than in cold weather, and it varies in different individuals. It is difficult to cure. Light forms of the complaint may be treated by washing the hands in warm soft water, and, after drying carefully, apply powdered lycopodium, fuller's earth or oxide of zinc. Starch and rice flour are also sometimes used. Rubbing the hands with lemon-juice is also useful in such cases; but it must not be used at the same time as soap. Other good remedies are: To add two or three drachms of alum, or a few grains of tannin to the pint of water in which the hands are washed, or one or two drachms of sulphate of zinc. A good powder to apply to the hands in such cases is the following: Take one-third of an ounce of salicylic acid, two-thirds of an ounce of talc, and nine ounces of starch (all powdered), and mix them thoroughly. Use like proportions for larger quantities. Obstinate cases may be treated with astringent and alcoholic lotions. In these cases, also, belladonna is one of the best remedies. Wash the hands three times a

MISS BELLE U———. (Showing Arm and Hand.)

day with carbolic acid soap, and warm soft water containing one-half drachm of extract of belladona to the pint. As this complaint is usually associated with enfeebled health, attention should be paid to the diet, avoiding alcoholic beverages, tea, coffee, pickles and highly-spiced dishes, and tonics should be taken. See, also, the chapter on "The Affections of the Skin," under "Profuse Perspiration."

Temporary moisture of the hands may be remedied by rubbing them with prepared chalk or pulverized lycopodium.

Stains.—Stains caused by paints, ink, fruit and similar things, can be removed by putting a few drops of oil of vitriol in cold water and washing the hands with it and without soap. After using acid on the hands, always rub them with cold cream or oil, to replace the natural oil of the skin which the acid removes. Ammonia will cut paint, and also analine dyes, but use it alone, without soap, as that will set the dye. Lemon-juice will remove many stains, and light stains can be cut or filed off with pumice stone, or sand, as elsewhere explained. Light surface stains can be removed by rubbing the hands with vaseline, and then washing them in warm water and soap. Vegetable stains may be removed by rubbing the hands with a slice of raw potato, which our country readers will take note of. See, also, what we say about stains in the chapter on "The Affections of the Skin."

A Stain or Dye for the finger tips, which is harmless, is the preparation of alkanet given for pale lips. The shade can be varied and made quite delicate, and a very pretty color given to the finger ends.

Warts, and various other affections, are treated in the chapter on "Affections of the Skin."

THE NAILS.

Rosy or pink nails are said to indicate health, and, certainly, beautiful nails greatly enhance the appearance of the hands. Among the Chinese and other nations, long nails are prized as an evidence of nobility, and occasionally, in civilized countries, individuals wear long nails, to indicate that they do no manual labor; but this foolish vanity finds no countenance among refined people. Even those ladies who are forced to use their hands, by doing their household work or otherwise, can, with a little attention, keep their nails in good condition. The long, pointed nails are easily broken, and the wisest way is to keep them trimmed closely, and neatly rounded, to conform to the shape of the finger end.

The nails should be shortened frequently with a file, as that gives a cleaner, neater edge than any knife or scissors. The file should be held parallel with the nail when used at the side, and at a slight angle in the center. This will give a contour to the nail which is much desired, and which is obtainable in no other way. The shortening should begin as far back as where the nail joins the flesh at the side, and lengthened in the center. If scissors are used (they are better than a knife, although not as good as a file), they should only be applied just after washing the hands and while the nails are soft, as, when they are hard and dry, they are apt to break and leave a ragged edge when cut.

The skin which grows naturally over the root and sides of the nails should be pushed back freely once a day and tucked under itself, to reveal the white crescent which is called "the mark of beauty," and which lies at the base of the nail. This should be done just after washing the hands, and while the skin is soft. Use a blunt ivory instrument which is made for the purpose,

and which can be bought at any drug store. Also, in drying the hands after washing them, push the flesh back from the nail with the towel. These things will soon keep the flesh back in good form.

To clean the nails, if they are trimmed closely, washing them with a good nail brush is often sufficient. Do not scrape the under side with a sharp knife, but use a sharp-pointed ivory instrument to remove the dirt. It is much better for the nail.

The nails can be best polished with a little pad, covered with chamois skin. These can be obtained at any drug store, and go with every manicure set. A fine appearance can be given to the nails by polishing them, after they have been washed and thoroughly dried, with a preparation made out of equal parts of emery and cinnabar, and afterward rubbing them with a little oil of bitter almonds. Another good and simple powder for this purpose is prepared chalk, colored to the desired shade with a little carmine. Polish the nails with this once a day, using it on chamois skin. Various nail powders are sold in the stores, but these answer well and are readily prepared.

Mothers should clean, trim and polish the nails of their children, and as soon as they get old enough they should be drilled on the care of their nails as much as on brushing their teeth or combing their hair. We all acknowledge the importance of caring for the teeth; and why are not the nails, which are so important to the personal appearance, given more attention?

Brittleness of the Nails.—This may be cured by soaking the finger tips in a solution of one part carbolic acid to twenty of water, for a few minutes each day.

Ridges on the Nails.—These may be rubbed down with pumice stone moistened with water. This will make the nails look a little dull, and they should be

polished at once with some prepared chalk, colored with carmine. Pits or depressions may be similarly treated.

Injured Nails.—When, through injury, a nail becomes dark-colored and loose, the finger should be protected with a finger-stall until the old nail is shed and the new one grown. If the finger is soaked for a few minutes daily in hot water, it will hasten the separation of the old nail, but do not pull it off by force.

Stains.—Stains on the nails caused by acids or analine dyes should be removed with liquid ammonia. For stains by alkalies, use vinegar or lemon-juice. Solutions of iodide of potassium, or sulphydrate of ammonium, will remove nitrate of silver stains. Oxalic or sulphuric acid will remove fruit or ink stains. After using any of the above, the hands should not be washed with soap for several hours. Salts of lemon will remove fruit and ink stains, and the hands may be washed afterward with soap.

White Spots.—The white specks which sometimes disfigure the nails may be cured by rubbing the nails with powdered pumice-stone moistened with water. As the nail grows they will disappear. Or, pitch and myrrh, melted together, may be rubbed on the nail, and the spots will disappear in a short time.

THE ARMS.

One advantage of what is commonly termed "full dress"(!) is the opportunity it gives ladies with beautiful well-rounded arms to show them. The thin, scrawny arms so often seen in ball-rooms are wholly unnecessary, and would not be seen if women took proper exercise from childhood. Calisthenics, or the exercise required in housework, will develop the muscles usually, and give that plump fullness so essential to beauty. The author

of the *Ugly Girl Papers* says very truthfully: "Throwing quoits and sweeping are good exercises to develop the arms. There is nothing like three hours of housework a day for giving a woman a good figure." Bathing the arms with cold water once or twice a day, and applying friction and manipulation, together with proper exercise of some kind to develop the muscles, will do more than anything else to increase the size and shape of the arms. This, with suitable attention to the care of the skin, is all that is needed to secure comely arms. Those who for any reason cannot take vigorous exercise to develop their muscles will find massage the best substitute. It should be administered by an expert.

Arms which are not well formed or white may be concealed by wearing long gloves at balls and dinners Arms which are well formed, but which are too red, may be helped by applying the following lotion:

Take of powdered borax.....3 drachms.
Glycerine.....¾ ounce.
Elder-flower water.....12 ounces. Mix.

This is also good for the shoulders and neck.

Another cosmetic for the arms and shoulders, which gives whiteness and firmness to the skin, is the following: Take the whites of four eggs and thoroughly mix in one or two grains of alum, then add some rose-water, bring it to a boil and beat until thick. This may be rubbed over the skin, and then cover it with an old linen cloth. When going to a full-dress party, this may be worn all the previous afternoon, or night.

For removing the down on the arms see "Superfluous Hair" in our chapter on "The Hair."

For the unpleasant perspiration under the arms, see "Perspiration," among "The Affections of the Skin."

Moles, freckles, and other affections of the skin are treated in the chapter on the "Affections of the Skin."

THE FEET AND LOWER LIMBS.

SO FAR as beauty of appearance is concerned the feet and legs are among the least important members of the body. Trifling defects are easily concealed, and only the glaring deformities, as a rule, attract attention. In observing the follies of fashion hardly any member of the body has suffered more than the foot. The Chinese custom of bandaging and distorting these members is too well known to need description, but we fear the highly civilized races are not altogether free from the same folly, although they have it in a milder form. The human foot, as nature designed it, is really a beautiful thing. See, for example, the feet in our illustration entitled, "Whither Would You Fly?"

THE FEET.

Large feet are considered a misfortune, and there is hardly anything about which vain people are more sensitive than the size of their feet. The effort to get number four feet into number two-and-a-half shoes produces endless torture, and many malformations of these members. A beautiful foot is a proper object of pride, but where can the sculptor or artist find a perfect model in these days of high-heeled shoes with pointed toes? Boots and shoes should be made to order, or should at least fit the feet easily, without cramping or pinching them. Tight and ill-fitting shoes produce corns and bunions, impair the gracefulness of carriage,

and even distort the features in the effort to endure the pain. We presume it is useless to declare a crusade against a prevailing fashion—that tyrant who rules with a rod of iron—but we are happy to say that a more sensible style of foot-wear is coming into use, and many ladies of fashion are emancipating themselves from the old, senseless and deforming high heels and narrow toes. A woman who is in even a mild sort of servitude to this fashion can be easily distinguished by her lack of grace in gait and carriage. Do not wear shoes which are too short. They press back the great toe, which yields at the ball of the foot, and in time deforms it into a most unsightly appearance.

India rubber shoes, except in wet weather, should not be worn. They prevent the circulation of the air and cause the feet to perspire and become offensive. It is best, when possible, to wear insoles in shoes. They protect the feet from the dampness of the ground, and if the feet perspire they can be changed every day. Good leather shoes, which fit the feet nicely, are the best for every day use, but for walking in hot weather the shoes with canvass uppers and leather soles are very good and comfortable. For boating and other exercises a very complete shoe is now made, very comfortable and quite pretty.

The kind of stockings worn should depend somewhat upon the season of the year and the kind of shoes worn. In winter, woolen stockings are undoubtedly the best. They should certainly be worn by those suffering with chilblains. In summer, when light, porous boots or shoes are worn, cotton stockings allow the perspiration to evaporate freely. The stockings should never be so short as to cramp the toes, nor should they pinch the feet in any way; neither should they be so large as to allow wrinkles which will fret or blister the feet. An

easy fit is the most desirable size. The most scrupulous cleanliness should be observed, and it is as vulgar to wear dirty stockings as it is a dirty collar.

If the feet are soaked several times a week, in water containing a handful of salt, it will benefit the skin. An excellent treatment for the feet is to soak them at night in hot water and soap, for about fifteen minutes, twice a week. Then rub them well, and with a ball of sandstone rub off all the superfluous skin, after which olive oil or oil of sweet almonds may be rubbed in. To preserve the bedclothes after this, a pair of light stockings should be worn to sleep in. Such treatment will keep the feet in a soft and healthy condition. Cleanliness and health are closely allied; and these too often neglected members of the body must receive the attention they deserve if we would maintain their beauty and health. It is astonishing how much perfect cleanliness and care will do for the appearance of the feet, and even the size. It is true, nevertheles, as a few months trial will abundantly demonstrate.

Bunions.—These are swellings usually over the "ball" or joint of the great toe. Tight shoes or boots are the common cause. The first thing to do to cure them is, naturally, to remove the exciting cause; that is, relieve the pressure. If inflammation has set in, rest the foot, and apply warm fomentations or belladonna ointment until that subsides. Then apply friction, and rub in each night some iodide of sulphur ointment. If suppuration sets in, poultices should be applied and continued until that ceases. Then apply the iodine, and let the foot rest until well.

Distortion of the Joint is sometimes caused by wearing boots which are too short, and so crowding back the great toe. To cure this, get boots long enough to give the toe free play; then place a pad between the

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great toe and the next one, near the end, and then place another pad over the enlarged joint, and wear a strong elastic band over this and around the foot, designed to press the joint back into place as much as possible. A little time will make an improvement.

Chilblains.—These inflammations of the skin are caused, usually, by abrupt transitions from cold to heat, as by getting the feet very cold and then warming them by a stove. In our chapter on the hands, we discuss the treatment of chilblains, as our readers may see. To prevent chilblains the feet should be kept warmly covered, and when they are very cold they should not be warmed at a fire or in warm water. Bathe them, instead, in cold water, and then dry and apply friction. The principle is much the same as that of rubbing a frozen ear with snow, instead of thawing it out by a warm fire. Inflamed chilblains should be protected from the friction of shoes or boots, and absolute rest may, in extreme cases, be required for a time. The affected parts may be bathed with turpentine liniment, or camphorated spirits, or a lotion made of nine drachms of compound soap liniment and three drachms of tincture of cantharides, mixed.

Cold Feet.—People who are troubled with cold feet will find that a simple and effective remedy is to bathe them in cold water night and morning, and then apply friction to stimulate the circulation. A little red pepper, dusted into the stockings, will do much to prevent cold feet in the winter. Exercise also relieves this complaint. They may be caused by debility, and then internal remedies will be required. As a rule, woolen stockings should be worn by people thus troubled. The wearing of these will, however, in some persons, cause a perspiration which results in cold feet. A woolen stocking with a merino foot is now sold for such cases.

Corns.—These are simply an increased growth of the skin, caused by irritation from pressure or friction. They are of two kinds,—the soft and hard. The most common cause is tight shoes, but those which fit badly will often cause them by friction, even when they are loose. The first remedy is, of course, to try and remove the cause, by getting pliant and well-fitting shoes. Bathe the feet in warm water, and pare away the corn as much as possible. Then, by applying a little vinegar or strong acetic acid at night, and smearing it with a little oil in the morning, a cure can often be effected. Wearing a pad with a hole in the center, over the corn, to relieve the pressure, is an old and good remedy. Soda and potash are often applied to corns, like the vinegar previously recommended, with good results. Much suffering is sometimes occasioned by a peculiar kind of soft corn which forms under the corner of the great toe nail. By lifting the nail it can usually be discovered and turned out. When corns are very sensitive, they may be touched with lunar caustic, and a poultice applied if they are much inflamed.

The soft corns occur between the toes, and are kept soft by the perspiration of the feet. They should be cut down with a pair of scissors, and the toes kept separate by wearing a small wad of linen or cotton between them. This relieves the friction or pressure. Touching the corn with lunar caustic is also often effective. Make only one application, and wait until the scab comes off before making another. It may not be needed. The feet should be bathed often, and perfect cleanliness observed.

Ingrowing Nails.—This painful affection may be cured by soaking the toes in warm water and then slipping a delicate strip of soft wood underneath the edge of the affected nail, and fastening it in place with

adhesive plaster. This will give the nail an upward tendency. The writer was cured of this affection by slipping cotton under the edge of the nail and crowding it up in this way. Let the nail grow out slightly beyond the end of the toe, and keep it trimmed *square*, instead of cutting off the corners, to suit the rounding of the toe. This will prevent further trouble in those cases where the nails manifest a tendency to grow in.

Offensive Perspiration. — Offensive perspiration of the feet should be treated by paying great attention to cleanliness and frequent changing of the stockings. Use also some of the lotions given under "Perspiration," in the chapter on the "Affections of the Skin."

Swelling of the Feet.— When the feet swell painfully in warm weather, an effectual remedy is said to be to soak them in ice-cold water for five minutes. The head, however, should be kept wet with ice-water during the operation, to prevent a rush of blood. The treatment may be taken at night, or when the feet are most troublesome. Ladies in delicate health, or those troubled with heart disease, should be cautious, however, in trying this remedy, as it might prove injurious to them.

Tender Feet.—See "Sensitive Skin" in the chapter on "The Affections of the Skin."

Turning in the Toes in walking is usually a matter of habit, and can be cured by voluntary effort. The toes should stand out at an angle of about 40° from each other. Making the boot-heels a little higher on the inside may help to incline the foot into the right position.

Wet Feet.—If the feet become damp or wet change the stockings, rub them thoroughly dry, and warm them well before the fire. Do not delay this treatment, as prompt attention may save a violent cold, or, possibly, even a fatal illness. Always keep warm, dry feet.

THE LOWER LIMBS.

Man in the process of his development has evolved a much fuller, rounder and more beautiful leg than he at first possessed. Savages are said to be mid-way between man and apes in the shape and beauty of their legs, and Spencer, Darwin, and other scientists, call attention to their thin and slender limbs. Active exercise is needed to develop the muscles and give them that plump fullness which is essential to beauty. Walking, dancing and skating, are all good for this purpose. The thin and spindling legs often displayed at bathing places simply indicate that from lack of exercise they are undeveloped, and therefore deficient in beauty.

Bow Legs.—These are caused by bad nursing. Any bone in the body, however, on which pressure can be exerted, can be modified in shape, and bow legs can be remedied by wearing a splint on the inside of the leg, passing from the inside of the thigh to the ankle. A few months, time will bring awkward limbs into shape, and sufferers should avail themselves of the resources of modern surgery and remedy these defects. A surgeon may be consulted, and suitable appliances easily worn.

Weak Ankles.—Those troubled with this complaint can strengthen the parts by bathing them in cold salt water, and then applying friction. In addition, the foot and ankle may be well bandaged. The exercise of walking or skating will develop the muscles, and so prove beneficial. The shoes or boots which are worn should have the heels and soles made thicker on the inside than on the outside, or a cork insole, so made, may be worn inside the shoe. A laced walking shoe should be worn, to give support to the ankle and prevent straining it, as each occurrence of this kind only makes the trouble more pronounced.

THE FIGURE.

AS we have previously stated in this work, a fine figure is one of the greatest attractions any one can possess, for it is an indication of perfect health. It is to be feared, however, that there has been a tendency among our American parents to develop the nervous organization too highly at the expense of the physical, and particularly has this been the case in regard to growing girls. Dr. E. H. Clark, in his work on "Sex and Education," writes these weighty words: "'I never saw before so many pretty girls together,' said Lady Amberly to the writer, after a visit to the public schools of Boston; and then she added, 'They all looked sick.' Circumstances have repeatedly carried me to Europe, where I am always surprised by the red blood that fills and colors the faces of ladies and peasant girls, reminding one of the canvas of Rubens and Murillo; and I am always equally surprised on my return by crowds of pale, bloodless female faces, that suggest consumption, scrofula, anæmia and neuralgia." So, also, Mrs. Harriet Beecher Stowe has said that "the race of strong, hardy, cheerful girls . . . is daily lessening; and, in their stead, come the fragile, easily fatigued, languid girls of a modern age, drilled in book-learning, ignorant of common things."

So much has been written upon this subject during the last few years, showing not only the immediate

ill effects on the health of the individual, but the very serious danger to the welfare of the race, that we hope for reform in this matter; and, indeed, there are signs which encourage the belief that, on the whole, our women are gaining physically as well as intellectually. Thus Dr. Beard, in his work on "American Nervousness," says, "During the last two decades the well-to-do classes of Americans have been visibly growing stronger, fuller, healthier. We weigh more than our fathers; the women in all our great centers of population are yearly becoming more plump and more beautiful. . . . On all sides there is a visible reversion to the better physical appearance of our English and German ancestors. . . . The one need for the perfection of the beauty of the American women—want of fat—is now supplied." Anything which induces our women to overcome their indolence, and leave the hot-house air of most luxurious houses for the exercise and sunlight of out-door amusements, is to be welcome; and even the absurd Anglo-mania of many circles may be of some benefit in this way.

As we have tried to explain in the preceding pages the main reliance for developing in ourselves and our children that high health, of which beauty is the outward indication, must be in observing the laws of health —cleanliness, an abundance of good nourishing food, exercise, fresh air and sleep—these things, together with due attention to the development of the intellectual and spiritual faculties, will not fail to show themselves in form and feature. Art may and does supply a few aids or accessories, but they cannot supplant or be substituted for the other and more important things.

There are a few points, however, more directly connected with the figure, which remain for us to discuss before closing, and the first one is the chest.

THE CHEST.

The hollow-chested, stoop shouldered figures, which are much too common in city and country alike, are not beautiful. These sunken chests are often the result of improperly constructed school-desks, sedentary labor, the lack of suitable food, fresh air and exercise. "A prominent arched chest," says Professor Kollman, "is an infallible sign of a vigorous, healthy skeleton; whereas a narrow, flat, and, still more, a bent thorax, is a physical index of bodily weakness and inherited decrepitude." From one-sixth to one-tenth of the deaths in all the civilized nations of Europe are caused by consumption, it is said. And yet very few vocalists die of consumption, says Mr. A. B. Bach, owing to the ample exercise they give to their chests and lungs.

Almost any one, with a little effort, can expand his chest from three to five inches in a few months time by practicing a few easy exercises, like those we describe hereafter. Most people have a way of sagging down when they sit to write, read or sew, which cramps the chest and prevents their inhaling the full and deep breaths of air which are so essential to health. The habit can be easily broken by those who will watch themselves. Whenever they fall into this position, they should straighten up and draw six or eight long, deep breaths, throw the shoulders back, and bend the backbone in. At first it will seem awkward, but by persevering for one month the habit will be overcome, in most cases, and the straight, correct attitude will be found more comfortable, as it certainly is more healthful. An abundance of fresh air should be allowed in the sleeping-room. In all ordinary weather the window may be kept open. Lower it a little at the top, and place the bed so that there will not be a draft on the

occupant. Sleep on a low pillow, and on the back, usually. This will tend to keep the mouth closed, and promote breathing through the nose, which should always be done. We give a few exercises, easily practiced, and intended to expand the chest and lungs:

First: Stand erect, with the toes turned out and the hands hanging by the side. Then form the mouth into about the shape a boy does when whistling, leaving an opening not larger than a lead pencil, and draw slowly into the lungs as much air as you can inhale. Hold it for a few seconds (as long as you can, comfortably), and then eject it with a sharp explosive spurt. Repeat this operation ten or fifteen times. Some writers advise holding a quill in the mouth, through which the air is drawn into the lungs. The advantage of this is that it necessitates breathing slowly. But the other method of nearly closing the mouth answers the same purpose.

Second: Stand erect, and fill the lungs as before directed. Then, while holding the breath, drum with the hands on the chest and sides, with moderate force. This will send the air into any unused cells and open the lungs. Let the air escape as before and repeat the exercise six or eight times.

Third: Fill the lungs as before, and, holding the breath, extend the arms to their full length in front, and then throw them back with full force, with something like the motion of striking Repeat eight or ten times. This expands the chest.

Fourth: Again filling the lungs, stretch out the arms at full length in front, and swing them back as far as possible. Let the hands spat in front, and try and make them touch behind, repeating several times. Also, try and touch the elbows in much the same way. This corrects the tendency to round shoulders, throws in the shoulder blades, and relieves the effects of tight lacing.

Fifth: Standing erect, filling the lungs, and holding the breath as before, clasp the hands behind the back and stretch them down as far as possible, at the same time allowing the breath to escape. Repeat six or eight times. The effect of this movement is to draw down and strengthen the shoulders, throw in the shoulder blades and expand the chest. Projecting shoulder blades are a disfigurement, and several of the movements given tend to correct it.

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These exercises will be best performed while standing before a mirror. This will give an interest to the performer, render the exercise more perfect, and lead her to note the improvement, and thus encourage her to persevere. If the chest is carefully measured at the start, and from time to time thereafter, the gain will be still more evident. The exercises should be taken with the clothes loose, so that the chest and arms can act freely, without being cramped or restrained in any way. A good time for the purpose is on rising in the morning, and before dressing. Twenty or thirty minutes a day, devoted to exercises like these, will start the blood into circulation, develop the lungs, straighten the figure and expand the chest. If these, or similar exercises, were taken by all our pale-faced and narrow-chested women, how soon their appearance would improve! If the first effort at these exercises causes dizziness and starts the tears, do not mind it, as that will soon pass away; but, of course, moderation should be used at first. In a few days the muscles will begin to grow and the blood to flow, and no dizziness will be felt. The use of dumb-bells, and the other calisthenic exercises previously recommended (the word "calisthenics" is derived from two Greek words meaning "beautiful" and "strength"), will also help a woman's figure—for even those who work do not always exercise all the muscles which should be kept in active use to preserve them in health and vigor.

The want of fullness in those muscles of the shoulders which give them their graceful slope, and which is so essential to their beauty (see, for example, the neck and shoulders in our portrait of Diane de Poitiers and in Raphael's "First Hour of Night") and that of the chest, may be remedied by exercises which will develop them. Playing battledoor, swinging by the hands from

a parallel bar or from the rings on the ends of hanging ropes, so common in all gymnasiums,—all these exercises tend to develop these muscles; so, also, does playing bean-bags and throwing ball.

Winckelman says that in Greek works of art "the breast or bosom of female figures is never exuberant," and the author of "The Ugly Girl Papers" says: "A low deep bosom rather than a bold one, is a sign of grace in a full-grown woman, and a full bust is hardly admirable in an unmarried girl. Her figure should be all curves, but slender, promising a fuller beauty when maturity is reached." "The Ugly Girl Papers," by the way, is a book which is full of sensible advice; and there is another passage which we cannot do better than quote. The author says: "One thing is to be solemnly cautioned, that no human being—doctor, nurse, nor the mother herself—on any pretence, save in the case of accident, be allowed to touch a girl's figure. It would be unnecessary to say this, were not French and Irish nurses, especially old and experienced ones, sometimes in the habit of stroking the figures of young girls committed to their charge, with the idea of developing them. This is not mentioned from hearsay. Mothers can not be too careful how they leave their children with even well-meaning servants. A young girl's body is more sensitive than any harp is to the air that plays upon it. Nature—free, uneducated and direct—responds to every touch on that seat of the nerves, the bosom, by an excitement that is simply ruinous to a child's nervous system. This is pretty plain talking, but no plainer than the subject demands. Girls are very different in their feelings, some affectionate, innocent, hearty natures remain through their lives as simple as when they were babes taking their bath under their mother's hand; while others, equally

innocent but more susceptible, require to be guarded and sheltered even from the violence of a caress as if from contagion and pain." This extract states better than we possibly can a point it may be well to mention.

In the preceding pages we have dwelt quite fully on the development of the various muscles of the body. These, as is well known, can not only be strengthened and developed by exercise, but by friction and manipulation as well; but in regard to the various glands of the body this course is not to be recommended, as any artificial or unnatural stimulation of a secreting gland is dangerous, each organ being subject to its own peculiar peril. A few words of warning may not be out of place here, inasmuch as there are so many advertisements and recommendations of ways and means for developing the bust, and of which it is well for women to beware. The breasts are highly sensitive, and also more than any other organ liable to develop tumors of a malignant type, therefore it is not advisable to tamper with these organs in any way for the purpose of increasing or decreasing their size. If any permanent swelling, or even quite small hard tumors should be discovered, the family physician should be promptly consulted.

Of all the inventions for filling out the dress when the bust is too flat, the woven wire forms are the best, as they are cool and do not compress the breasts; but even these should have an extra binding of cloth on the edges to prevent their causing any irritation. Pads which impede and ruin the developement of the bust should never be worn. The pressure of the pads will check the blood supply and thereby cause atrophy, and it also causes the absorption of the tissues themselves. India rubber pads are especially injurious, preventing the circulation of the air, sweating the skin and spoiling the bust. Young girls especially should never have

padding in their dresses, nor should there be the least compression across the chest. When pads have been worn producing evil effects which it is desired to overcome, the treatment is to discard them and bathe and gently rub the parts affected, relying on the stimulating effect of this course to restore the organs.

THE WAIST.

In no other respect do women so deliberately and universally distort their figures and destroy their beauty as in the matter of tight lacing. In the celebrated statue known as the Venus de Medici, that model of female beauty, the waist is twenty-seven inches in circumference, and yet the figure is only five feet and two inches in height. The law of beauty requires the waist to be twice the size of the throat. It is difficult to account for the mania for small waists. Planche, in his *Cyclopœdia of Costumes*, says that it "appears to have been introduced by the Normans as early as the twelfth century. * * * * To make their middles as small as possible has been ever since an unfortunate mania with the generality of the fair sex, to the detriment of their health and the distortion of their forms." Physicians have been writing against tight lacing ever since 1602, when Felix Plater denounced the corset; but their protest has had little effect, and the cause of the mania is still a mystery. Our protest will be as useless as that of others, but, aside from the question of health, and looking at it simply from the æsthetic standpoint, no one comparing the wasp-waist with that of the Greek Slave, or any other model, can hesitate for a moment in declaring that it is ugly and a distortion. No man worth a woman's regard admires her for such a want of symmetry. Still further, tight lacing tends to produce high

shoulders—a deformity in women—unnaturally large hips, varicose veins in the legs, and red noses. It crowds the lungs and impedes their free action, which is so essential to health, and injures the heart, liver and reproductive organs. It is said "the German physiologist Sommering has enumerated no less than ninety-two diseases resulting from tight lacing." Speaking of tight lacing, Anna Kingsford, M. D., says: "Infants often perish before birth, in consequence of the folly (tight lacing) of which their mothers have been guilty. Such acts are sins for which women are quite as much accountable as for any other moral transgression." Many women have worn tight corsets so long, and learned to rely on them so much for support, that they think they cannot get along without them, which is a most mistaken idea. Fortunately, however, tight lacing is going out of style, at present, in all countries, and that which could not be accomplished by appeals to the reason may be brought about by a dictate of fashion. Certainly this result is devoutly to be wished. "I firmly believe, and shamefacedly confess," says Miss Frances E. Willard, "that the corset habit among women is as difficult to break as the alcohol and tobacco habit among men. If the laws of God that seek the health of the body were obeyed but by a single generation, the next one would be physically beautiful." Any woman who directs or permits her own daughter to commit so great a crime against Nature—against her own being and the children she will bear—ought to be tried and condemned to some dire punishment.

OBESITY.

Obesity, or the excessive accumulation of flesh, is a great enemy of beauty. Women, as a rule, suffer more from this complaint than men—possibly because they

lead less active lives. In many cases the infirmity is hereditary, and in others it is brought on largely by the mode of living. In some countries—as, for example, in Oriental lands—excessive fatness is considered an attraction in women; and, in other countries, excessive leanness is admired. But, in most civilized lands, a happy medium is desired. Obesity is often an evidence of disease, and it is said that extremely fat people are rarely very long lived.

Hippokrates, "the father of medicine," investigated the subject of corpulency, and since his day various methods of reducing it have been proposed. Although the different authorities disagree somewhat in details, they nearly all agree on a few of the more important points. One of these is, that those suffering from this complaint should abstain from eating foods abounding in fats, sugar and starch. Another is, that they should take abundant exercise, preferably in the open air. In active exercise, fat is consumed by being burned in the production of heat to keep the machinery going, and, if profuse perspiration is induced, so much the better, as that draws away some of the fluids. Dancing, horseback riding, walking, and the various gymnastic exercises, are all good.

The system practiced by Mr. Banting, a gentleman who reduced his weight from two hundred and two to one hundred and fifty pounds in a short time, is well known. Of this system Dr. G. M. Beard, in "Eating and Drinking," says that "he lived on beef, mutton, fish, bacon, dry toast and biscuit, poultry, game, tea, coffee, claret, and sherry in small quantities, and a nightcap of gin, whisky, brandy or wine. He abstained from the following articles: Pork, veal, salmon, eels, herrings, sugar, milk, and all sorts of vegetables grown underground, and nearly all fatty and farinaceous sub-

stances. He daily drank forty-three ounces of liquids. On this diet he kept himself for seven years at one hundred and fifty pounds. He found—as do all others– that sugar was the most powerful of all fatteners."

Dr. Schwenninger, who reduced Bismarck's weight some forty pounds, and thereby gained so much fame, says the patient should not drink while eating, nor within an hour or two of the meal-time.

Early rising should be practiced. Acid drinks, like lemonade, are the best, but excessive drinking should be avoided. Fat people are usually thirsty, and curtailing the amount of water they drink is quite as important as abstaining from the use of farinaceous food. Experiments made on the horses of a cavalry regiment demonstrated the fat-producing qualities of water. Potatoes, honey, syrup, pastry containing sugar and suet, farina, tapioca, arrowroot, sago, etc., are all bad; while green vegetables, raw fruit and pickles may be eaten freely. The laxative waters, like the Friedrichshall and Hunyadi Janos, are recommended, as constipation is very favorable to obesity. Brown bread, or that containing bran, is much better than white for such patients. All the white bread they eat should be toasted, which changes the starch into dextrine. This regimen is not very difficult, and custom will soon make it pleasant, and the effect will shortly be seen in reducing the excessive obesity in almost any patient.

LEANNESS.

It is probable that there are quite as many lean people desiring to increase their flesh as there are fat people desiring to reduce it. In general, it may be said that the course to be pursued is the reverse of that given for obesity. Anxiety and mental uneasiness are great enemies of corpulence, and one of the first requi-

sites for those who would increase their weight is to cultivate an even and placid temper—not fitfully, but as a constant habit. Another important point is to eat slowly and masticate the food thoroughly, and still another is to eat frequently. Dr. Dio Lewis says, in his book on "Our Digestion": "If a person wishes to become fleshy, he should go to bed early and get up late. Must drink water on retiring and at rising, and drink a considerable quantity during the day." In the Orient, where girls are fattened for marriage, as our Western farmers fatten hogs for the market, the matter is reduced to a science. Much sleep and little exercise, freedom from anxiety, frequent meals, the daily use of a beverage of honey and water, and a preparation of the castor bean to keep the bowels in order and increase the appetite, are the principal means they employ.

Acid drinks should be avoided, but scalded milk, or milk and cocoa well sugared, may be taken daily. Potatoes may be eaten, and eggs, tapioca, sago, vermicelli or custard puddings, salads with oil dressings, etc. Fish may be eaten freely, but flesh meats are to be avoided. Fruits may be eaten, but pickles and vinegar are not advisable. Eat salt sparingly, but mustard is a natural stimulant, and may be freely used. The exercise should be regular and moderate. Singing expands the lungs, and is an excellent practice in connection with the foregoing regimen.

When the leanness is excessive it may be the result of some disease, and then competent medical advice should be sought; but in the ordinary cases the course outlined is all that is needed. Everything should be done regularly and calmly, as anxiety, irregularity and great fatigue—anything that hinders or impairs the steady working of digestion and assimilation—are fatal to the accumulation of flesh.

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